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# CALVINIST-CONTACT

## CHRISTIAN WEEKLY

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### What is the Bible ?

by Paul G. Schrotenboer

It has been said that the fate of the Bible is the fate of Christianity. This saying is true. People spend their lives to tell the Bible's story; they risk imprisonment to smuggle it into Communist countries. To get it into China and Russia, Temple Time broadcasters read the Bible slowly so listeners behind the iron curtain can write down what is read. Wycliffe translators are using the most modern technique and equipment to get it into the languages of obscure tribes in developing countries.

As a thing that you can carry to church, the Bible is a human cultural artifact with all the qualities of any other thing. In its number, size, shape, price, letter type, it can be judged in the same way as other books. You can steal a Bible as well as any other object. You can give it away too. It had human authors as does every other book. It is tied in every possible way to the creation order. Its difference is all in its origin, its message and its power. Its message comes from its Author, the Spirit of God. Because of what He has written, you cannot deal with the Bible just as a mere thing, as another book. Because it is the Word of God written it fills a class all by itself.

Some readers may wonder if it is meaningful to ask what the Bible is. We have studied it, outlined it, memorized it, preached it, argued it. Don't we know what it is yet? In answering we should bear in mind that there is a great mystery attached to the Bible. We will never fathom the mystery but we may come to sense more keenly its great depth.

There was a time when there was no Bible, before there were any writings. There was a time too, when Jesus was on earth, that no word was yet written about him by his disciples. With Jesus right there teaching, it was not necessary to write down his words.

The time will come, I suppose, when the Bible will not be needed — when the earth is full of the knowledge of God, as the waters cover the sea. Then no man will say to his neighbor, know the Lord, for all shall know him, from the least to the greatest. When heaven and earth pass away, no doubt all copies of the Bible will also disappear. But we live in the time between. We need the Bible and we ought to understand it aright.

In 1959 the first Unionville Conference near Toronto considered the Bible — its relation to history, to science, and to learning. That conference made a great change upon many who attended. It was basically this, that the Bible took on new meaning. Some students had come to the conference convinced that the Christian faith had little to say to them or to their studies. They left with new insight. Something had taken them in its grip. A number of people mark that day in early September 1959 as the turning point in their lives. Then the Bible came alive. The power of its message found entrance into their minds, in fact it gave structure and direction to their work.

If your life and training has been much like mine, then the Bible for you has been in large measure a book written by special men, giving special information and divine laws. We have been taught to abide by its rules, to accept its doctrine, to apply them all to life. The goal of teaching Bible is often to memorize it and hopefully to 'master' it. And sometimes in our weaker moments we thank God that we are not as other men, who flaunt God's law or depart from sound doctrine and who are more concerned to know the recent jargon than Bible texts. We on our part consider the Bible authoritative and normative.

In a recent document on education called "Toward a Comprehensive Program of Christian Nurture," the authors said that the Bible is authoritative and normative. Then they proceeded to use the Bible. This they did in four different ways. (1) They expanded texts into special principles for education; (2) they chose educational concepts and used them as frames by which to arrange Bible texts which 'supported' these themes; (3) they listed seven other uses of the Bible in education; (4) they sought to apply the comprehensive message of the Bible to the work of education. No doubt they thought four ways are better than one. I shall return to this later.

We think there is a better way to understand the Bible than we usually display. A more biblical way. Perhaps we will gain a new understanding of the Bible and our lives could get a new direction. Philips translates II Timothy 3:16 like this: "All Scripture is — for resetting the direction of your life." If the Scriptures can do that, can reset the direction of our lives, then it is worth trying anew to understand what it is.

If I suggest another than the usual way to look at the Bible, I know I cannot expect serious Christians to follow me unless I can convince them that there is a more biblical way to understand the Bible than we have been accustomed to follow. It will have to be reformational, not liberal. Really, we have nothing novel to offer. Our only concern is that we understand the Bible as it wants itself to be understood.

Somehow we must attain to a comprehensive view of the Bible. We can do this only by listening to what it has to say, to its central message, what it is really about. And we can listen to what the Bible has to say on this or

that only when we listen to what the Bible says about itself. Its self-testimony is decisive for all its teaching.

Therefore, now at the very outset, we should settle in our minds that our attitude to the Bible is all important. The Bible is not a subject to master like algebra or Latin or American history. The Bible is as it were more voice than book. Therefore our response to it should not be an attempt to use it or to manipulate it, but to open our hearts to listen to it, for in it we hear the sound of our Master's voice. When we go to it to read it, we should pray, speak Lord, your servant is listening.

You will realize that when I say the Bible is more voice than book, I am saying something not only about the Bible. I am thereby also saying something about myself. From it I have learned that I am God's servant who has gotten a life assignment from God. I have taken a particular position or stance toward the Bible, the stance of faith. We may call this an a priori, a basic starting point, an openness of heart to believe all that God tells us in the Bible.

It is not easy to systematize the Bible. It may be questioned whether God ever wanted us to put it into a pat system. The Bible is too much alive to be closed up. This appears to be true especially in regard to the Bible's teaching about itself.

Take the common attributes of the Scriptures according to the Protestant view: The Bible's authority, sufficiency, perspicuity and necessity. Now I believe that the Bible is authoritative, sufficient, clear, and necessary. But for what? And in what way? If it is this for salvation narrowly conceived, then an association for the advancement of scholarship should not bother with it, then we should let the church handle it. If it is for faith in a restricted sense, then let the theologians tell us what it means.

But if it is authoritative, necessary, clear and sufficient for the Christian community, for the chemist as well as the theologian, for the butcher as well as the Bible teacher, for the parents as well as

### EXHIBIT OF SEIZED CHRISTIAN LITERATURE, PICTURES AND DEVOTIONALS IN PRAGUE

A public exhibit was opened in June by the Czechoslovak Central Customs Department in Prague in Rapid Exhibit Hall.

Many items, seized and stolen from the mail, coming from the West to Czechoslovakia, were exposed, most of them Christian magazines and books, Bibles, Gospels, pictures and small statues of Jesus, small crosses, Nativities and other religious items.

Dr. Jiri Broz, general director of the Czechoslovak Central Customs Department, opened the exhibit to the public with the words, widely published by Czechoslovak Communist Press, that "not only the broadcasting of Radio Free Europe is hostile and dangerous for the Communist regime in Czechoslovakia, but also the many exile and Christian magazines and books, pictures and other religious items, coming by mail from the West to Christians in Czechoslovakia, as they fasten them in the resistance against the Red Czech Regime and Soviet friends."

"Control and censorship of the mail, coming from the West to Czechoslovakia, must be further tightened," said Jiri Broz, "and new technical measures must be developed for tighter control of mail, coming from the West to Czechoslovakia."

As one of the first steps, many retired Customs Officers were rehired for a greater control and censorship of the mail, coming from the West to Czechoslovakia from about 80,000 refugees. They fled the country to the free world after the Soviet-led invasion, on the night of August 21, 1968.

The exhibit in Prague was the first public exhibit of its kind behind the Iron Curtain and it was also the first public confession made by the Communist authorities, that censorship and stealing of mail and parcels, which is condemned by all honest people in all civilized world, was proclaimed to be a state policy and growing practice. Later, the confiscated mail will be used as compromising material by the Red Police against the receivers of the correspondence in Czechoslovakia.

This exhibit also testified particularly to the fear of the Red Regime in Prague and its Soviet protectors, of the strong underground church in Czechoslovakia (CESKE/SLOVO September, '71). According to Czech Communist authorities 2020 religious articles had been seized only during the month of April 1971.

From: Jesus to the communist world.

the industrialists, then we all must personally answer its call. Every Christian believer has both the right and the obligation to exegete the Bible, and will be judged by his response to it.

We hold that it is sufficient and clear i.e., for scholarship. But not in supplying all the data. It rather gives to all human activity, science and philosophy included, religious direction.

Without trying to exhaust the meaning of the Bible, I would characterize it under a number of points.

(1) The Bible is God-in-His-coming-to-man. When we think of the Bible we should think of God. It is His Word, and word is inseparable from the speaker. In the Bible He discloses Himself.

What Scripture says, God says sovereignly, I am the Lord Thy God. The entire Bible is to be prefaced by: this is what God says. But God is more than the Bible and cannot be locked up in it or limited to it.

In the Bible God speaks graciously. God condescends to man. Mind you He speaks through a book. He accommodates Himself to our weakness. Like a tall man who gets on his knees to speak to a small child. God incarnates Himself, takes on servant form in the Bible. He humbles Himself so we may learn of Him.

In the Bible God speaks redemptively. The law of God is perfect, converting the soul. The Scriptures are able to make us wise to salvation. The Gospel is written that we may believe that Jesus is the Christ, the Son of God and in this belief have life in His name.

Thus God comes to me, the whole of me. The Word confronts my heart, my being at its core. It's not just directed to my intellect. There is more to the Bible than linguistics, logic or morality. It's

not only the norm to live by, but a fountain of life from which to drink. It is this because what Scripture says, God says, because the Scriptures are the very oracles of God. Prof. S. U. Zuidema says that the Bible is the place of divine-human encounter. By it God comes to us; by it we go to God.

(2) The Bible points to and attaches us to Jesus Christ and therefore is indispensable and subordinate. It is indispensable for there is no other such testimony to Christ. It is an infallible pointer. It is however subordinate for it cannot stand on its own, i.e., it cannot be understood apart from Christ who is both its author and its message. Its message cries out to be proclaimed. It testifies of Jesus Christ.

Who is that Christ of whom the Bible witnesses? He is the Word, the Creator-Word at the beginning, who became man in the fullness of time. He is the Redeemer of the creation. In Him God decided in His administration of the universe, to sum up all things in heaven and on earth. (Ephesians 1). He is God's great office bearer to rescue man and the world from the great enemy Satan (I Cor. 15). He is the one through whom God created the universe and whom God has chosen to possess all things at the end (Hebrews 1). He sustains the universe with His powerful word (Hebrews 1). He has been given all authority in heaven and on earth (Matthew 28). Therefore we confess that Jesus is Lord. In Him all things have their proper place (Colossians 1). In Him are hid all treasures of wisdom and knowledge (Colossians 2). To Him the world to come has been subjected (Hebrews 2). He is the life-giver, to whom the Scripture points (John 5).

So we could go on. But all the Bible's designations of Christ only

(Continued on page 8)



USING A BRAILLE TAPE to measure the deck of the Dart class yacht he is building, Hugh Russell, blind national director of employment for the Canadian National Institute for the Blind, gets some supervision from his 4-month-old Labrador retriever, Charlie. As well as find-

ing jobs for the blind in the general labor field, Russell likes to promote glamor jobs such as lawyers, reporters, coffee-tasters and physiotherapists. Working blind last year earned more than \$1,000,000 instead of accepting welfare.



## Church Announcements

### CHR. REF. CHURCH

#### Called

to Lindsay, Ont., Rev. J. W. Van Weelden of Chatham, Ont.

to Woodstock, Ont., York, Ont., and Dresden, Ont., Rev. H. Lunshof.

#### Accepted

to Bloomfield, Ont., Rev. R. Praamsma of Brantford, Ont.

#### Declined

for Bowmanville, Ont., Rev. J. Hoytema of Grimsby, Ont.

### CAN. REF. CHURCHES

#### Called

to Burlington, Ont., Rev. K. Bruning of Armdale, West Australia.

#### Declined

for New Westminster, B.C., Rev. D. De Jong of Edmonton, Alta.

### CONSISTORY SECOND CHR. REF. CHURCH OF TORONTO SUSPENDED

The following communication was sent to the church papers of the Christian Reformed Church, The Banner and De Wachter, by the Stated Clerk of Classis Toronto:

"Classis Toronto, having met in special session on November 4, 1971, regretfully informs the churches that the pastor, elders and deacons of the Second Christian Reformed Church of Toronto (Rexdale) have been suspended from office. The ground for this suspension is abuse of office.

A Committee consisting of a counselor, any remaining consistory members, and classical appointees have been assigned to care for the congregation. The prayers of the church are requested for this situation."



"My word shall not return unto Me void"

## THE THRILL OF BIBLE DISTRIBUTING

"We have prayed for a revival, and it is here!"

With this enthusiastic announcement I was brought a little closer to the work of the Canadian Home Bible League. The director of this Canadian branch of the World Home Bible League, Mr. John Vander Boom had invited me to come to Toronto in order to see first hand what is going on behind that small store front on Wilson Avenue in Downsview. So one morning I took off to Queen's city to meet the chairman of the Canadian Home Bible League, Rev. J. Quartel and Mr. Vander Boom.

It is an experience all by itself to listen to these men and to hear them read the letters which they receive. You marvel at the amount of literature which is available and you wonder what the headquarters in Chicago must be like, if a branch of the Home Bible League is as busy as the Canadian branch.

One cannot help but think of what the prophet Isaiah said so

many centuries ago, "For as the rain comes down, and the snow from heaven, and does not return, but waters the earth and makes it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall My word be that goes forth out of My mouth: it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." This prophecy is not a cliché on Wilson Avenue in Downsview, but the truth of it is daily experienced. The thrill is that God uses people to spread that Word. The results are not always known by these people, but sometimes they may see the result and that is the source of tremendous joy. The activity of spreading the Bible may make a man physically tired, but it gives a real happiness. If you look at the many requests for Bibles and Scripture material coming in from all over the world, you feel it as it were that the Word of the Lord forces itself into the hands of millions of people around the globe.

When Mr. Vander Boom took me down the basement I saw a tremendous stock of Bibles and Scripture portions in thirty different languages. And it is all for distribution. The storage of the Canadian Home Bible League is certainly not a museum. Nothing remains long on the shelves. There is a hunger for the Word as never before, and the purpose is to reach as many people as possible. For a country like India, for instance, one translation is not enough. To India the Bible is sent in six different languages.

The Canadian Home Bible League is responsible for the distribution of all the material in this country, but also for all the French material, whether it goes to France or to French speaking countries, which include the Ivory Coast, Chad (Africa), Congo, Haiti, and French Guiana. France itself received special attention, since this country is extremely poor as far as Bibles is concerned. In a city like Marseille, for instance,

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Federation of Chr. Ref. Ladies Soc.

### JOHN KNOX CHRISTIAN SCHOOL OF CLARKSON, ONT. ANNUAL BAZAAR on Saturday, Nov. 20, 1971

starting at 2 p.m. with a Fashion Show. 2.30 Pony Rides and Tea Room. Bazaar opens at 3 p.m.

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Place: School Building, 1872 Lakeshore Dr. W., Clarkson, Ont.

live two million people of whom only 750 are evangelicals. Of these two million only 10% possess a Bible.

Another country of significance is Indonesia. Thousands of Bibles are made available to political (communist) prisoners of the island of Java, of whom many have already been converted. Money and English Bible study material are sent to teachers' colleges and high schools on Java and Celebes. Indonesia has an exceptionally great potential and the Bible League tries hard to meet that potential. The Canadian Home Bible League has a weak spot for Indonesia. There is in that archipel a branch known as the Sulawesi (Celebes) Home Bible League, which operates under the direction of Rev. Hank Brandsma, a missionary of the Christelijke Gereformeerde Kerk in the Netherlands.

The entire Indonesian operation is the responsibility of the Canadian Home Bible League.

### MORE ROOM NEEDED

What do you do when a shipment of 8½ tons of Bibles arrives at your doorstep? That happened recently and because there were no transportation or conveyor facilities, all those heavy boxes had to be carried down by hand to the basement. For a long time the need for more space and a better location had been pressing, but this last shipment removed the last resistance. Something had to be done. The blessings of the Lord were so evident in the growth of the work that in confidence on God's guiding Hand a new location was sought, which resulted in the purchase of a building on 17 Oakland Avenue in Weston, Ont. This building, which is now almost ready for use, offers plenty of storage space and neat bright offices.

Mr. Vander Boom is assisted by three office girls, a part-time office help, a shipper and a representative on the road, and it is amazing what this small team of workers accomplish. Besides all the shipping and mailing, there is also the receiving, since Bibles come in from printers in Canada, the U.S.A., England, Malta, Holland, India, Hong Kong, and Japan.

The material can be seen. Next to Bibles, New Testaments are distributed, among which is "The greatest is love" a very attractive book enriched with modern photography. This book as special covers for Indians, Negroes, people from India, and white people. Together with "Reach out" is it most in demand. "We can't print enough of them," Mr.

### 'Oldest' American dies at 130

Columbia, Miss. (EP) — Sylvester Magee, reportedly the oldest American died here October 15. His age was said to be 130 years.

A former slave, Mr. Magee said in 1965 that he attributed his long life to "the good Lord above . . . He's smiling down on me."

Stories he told about the Civil War were endorsed by many historians as authentic. According to Mr. Magee's recollections, he was born in North Carolina in 1841 and took his last name from a Mississippi owner who bought him at age 19. After the Battle of Vicksburg, he ran away. He claimed to have joined the Union Army and to have been wounded twice fighting the Confederacy.

On his 124th birthday in 1965, he received greetings from President Johnson. In 1967, Mr. Magee divorced his wife, reported to be 60 at the time, on the grounds of desertion.

Vander Boom said with a happy look in his eyes.

"We can't print enough of them."

This means something. The Word of the Lord, the communication of God to man, is in such a demand that they can't print enough of them. The Lord is visiting His world and instead of complaining about the terrible times in which we live, we might as well be very thankful that God allows us to experience this in our age. The very fact already that the Canadian Home Bible League has to move into larger quarters in order to enable more and more churches to reach out, is proof of the work of the Holy Spirit.

Here Mr. Vander Boom touched upon a question, which I would like to ask him. "Is not the Bible League in fact doing the work which the churches are supposed to do?" But Mr. Vander Boom is very eager to explain that the Bible League is not involved in evangelization. That is the work

of the churches. What the Bible League does is supply the churches with the material. On much of this material, whether it be a simple folder or the correspondence Bible course, led by the Rev. John De Vries, a space is left open where the church, which uses it, can put its stamp.

Recent articles in our paper from the Rev. J. Quartel in the Listowel area and from the Rev. J. Tangelder in the Wellandport area made it abundantly clear that this material is very suitable to attract people. The time of old fashioned tracts is over. Modern and artistic material is there for the asking.

We went home, thankful and thoughtful. It cannot be denied. All around us are the signs that the King of Glory moves on. This trip to the Canadian Home Bible League was another proof. And the marvel is that He allows people, ordinary people, to be His co-labourers and quatermasters.

D. Farenhorst.

## PROFESSOR SEES HASTENING END

Nashville, Tenn. (EP) — The first civilization that is immortal insensitivity of Western man for and that technology can overcome his brother around the world and all ills.

During the past several generations, Dr. Borgstrom said, religion has been more or less identified with a belief in technology. "We seem to have forgotten that man is a temporary visitor to earth and that we have the duty to guard the riches of the earth."

Speaking to the staffs of the United Methodist Boards of Education and Evangelism was Dr. Georg Borgstrom, professor of food science and geography at Michigan State University and an international authority on food utilization and nutrition. The sessions were sponsored by the United Methodist interagency committee on ecology.

Western man, Dr. Borgstrom said, has lost sight of the biological, religious and historical perspectives regarding ecology.

"I'm stunned that so many urbanized youngsters have lost touch with the creative forces of nature," he said. "Believing they can exist on synthetic foods, they think food comes from the super market but they don't know what is behind the super market. They understand milk is something from a carton, not a cow."

Historically, he said, North Americans and particularly persons in the United States think this is the

The biggest ecological disaster in history, Dr. Borgstrom contends, has been the development of the United States. "Within 200 years we have reduced forests in this county to less than half. We're not putting back into the soil what we're taking out. Forty percent of the sewage we are pumping into our waterways continues to be in the raw state. . . . Man is truly the major ecological factor on earth."

### 'God is my pacemaker' says heart patient who refused device

Nashville, Tenn. (EP) — An itinerant preacher who has had two heart attacks and was told he would die without a battery-powered heart pacemaker has decided to refuse the device and cast his lot with God.

His Creator has not left him down.

The Rev. William Whittaker, 65, was sent home from a hospital this summer to die because he refused to let doctors install the artificial device.

After praying about the matter he said God told him: "The One you've been serving for these 40 years is your Pacemaker."

Today he is steadily growing stronger. "And I have more faith each day," he told a reporter for The National Enquirer. "God made my heart beat the first time and He will make it beat the last time."

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## WHO COMES FIRST?

It is said that on the vast prairies in the West unmarked calves roam around, which are called "mavericks." Once a year these calves are driven together and the man who puts his label on a calf first is considered the owner.

The story goes that on a certain Sunday a girl was baptized in a Methodist church. When she arrived at school on Monday morning the other children asked her what had happened. "I'll tell you," she said, "I was a little maverick on the prairie, but yesterday the minister put a Jesus-mark on my forehead. Every time I see you now, He knows that I belong to His children."

Do we all have to return to such a simple answer?

We read a report from the Netherlands that a reformed consistory had asked the Reformed Synod whether parents, instead of baptism could devote (apdragten) their child. Would such a question have come from liberal people and from a liberal consistory, we would not be surprised. But if reformed people have such a distorted view of baptism we may rightly ask what is left of the reformed conception of the covenant. As if baptism is a deed of piet parents!

However, before we accuse too quickly, we do well to make inventory of our own house. There are reformed churches on this continent which have a baptismal Sunday once a month. There are parents who postpone baptism because their parents or relatives or friends cannot come earlier. This does not mean that for such parents baptism is not a very special occasion. It is, but we are almost used to the fact that we BRING our children to the church for which we set the date ourselves. Just as you set the date of your wedding or the date on which you will celebrate your 25th wedding anniversary.

We are glad to read that the synod of the Reformed Churches in the Netherlands did not grant the request for this devotion, even though we do not know the grounds for this refusal. Nevertheless we are a little afraid that on both sides of the Ocean we may lose sight of the fact that baptism is not a deed of the parents and not of the consistory, but of God. Not what we are doing, but what He does has all the emphasis. We don't bring a child but He calls the child. He wants to seal His promises to that child.

Administering of baptism is to see God at work. Let's not put the emphasis on our forms and our prayers and our promises. Those are all secondary. It is God who stretches out His hand to a human being and it is He who says that that human being is His. That little girl on the prairies was correct. She was a roaming maverick, but Jesus put His mark on her.

In the covenant of grace we don't make the music. The First and consequently the One who sets the tone, is the Lord Himself. Parents don't devote their children. Parents have nothing to devote. The Christian faith never started with man. Everything in our relationship to God started with Him. He came first. He came and said, "Adam, where are you?" Therefore in baptism so impressive, not because parents bring their child, but because God comes and claims that child.

Ignoring of the covenant of grace is the first step to the glorification of man. But acknowledgement of this covenant leads to adoration.

D.F.

## Towards establishing a home for the aged

Classis Hamilton Homes for the Aged Inc. has been incorporated for the sole purpose of establishing Homes for the Aged and is permitted to acquire funds for this purpose only through donations, offerings and legacies. The membership is comprised of the deacons of the Classis Hamilton of the Christian Reformed Church.

The Corporation has been in existence since 1966, a year after the mandate to establish a Home was given by Classis Hamilton Diocesan Conference. Since then, the board of the corporation has made studies of the need for a Home and established a property study committee. This committee has presented various properties suitable for a Home to the board, but until this year no purchase had been made for various reasons. However, during the past winter months the property study committee found an excellent site for a Home. This site is located on Lincoln Ave. in the town of Lincoln (on the former west boundary of the town of Beamsville). Upon having personally visited the site and having hired an architectural firm to do a feasibility study, the board presented the property to the members of the corporation, who approved the purchase.

The land, totalling 9.83 acres, slopes from west to east, undulating to a watercourse on the south boundary. A deep wooded ravine in the north-east corner of the property slopes abruptly some 250 ft. south of the north boundary line; the creek forming a delightful waterfall over the rock outcropping. Lands south of this wooded ravine slope from east to west to the watercourse. The best site for the proposed Home is a central location west of the ravine and west of the watercourse. This is the high point of the land with the grades falling away to the watercourse and ravine. The difference in grades would permit a one storey building from the street and open up a lower level

at the rear for services. Balconies could be designed for the use of the residents for overlooking the watercourse, waterfalls and ravine, which would create a delightful environment. A wing housing 50 residents could be constructed running north and south, with a central administrative and services wing running east and west. A further wing housing 50 residents could later be constructed running east and west into the narrower portion of the lot at the west, and connected to the north-west corner of the administration building. The remainder of the property south of the ravine could provide a quiet retreat for the residents with the trees providing shade and a wind break.

Homes for the aged provide a hotel type accommodation where the occupants live in their own rooms and where meals are served in a common dining room or in the individual's rooms depending on the person's health. Legislation does not allow admission of people that are ill if grants for the operation of the Home are made by the provincial government. However, if a person becomes ill while living in this Home, medical and nursing facilities are available. Homes for the aged and senior citizens housing provide a distinctly different service for its residents. Senior citizens housing is primarily apartment or motel type accommodation where senior citizens live in self contained units within a larger complex. The residents, generally in the early years of retirement and in good health, are able to look after themselves but for whom looking after a single family dwelling becomes a burden. Medical or nursing facilities are usually not available within a senior citizens housing complex.

The board of the corporation is presently working towards the possibility of obtaining capital grants from the Department of Social and Family Services. The reasons for



## From the Mailbox

### Afterthoughts after the Ontario Election

(Because of their length these letters have been shortened.)

Editor:

Dear Sir:

From the outcome of the recent Ontario election and the campaigning that preceded it, it may be concluded that the average voter is interested in a stable government, in financial stability, and in a 5% tax cut. The issue of financial support to independent schools was exactly what all three political parties called it: a non-issue.

Those who are deeply interested in the cause of Christian education (and know that many have paid heavily for such an education) have good cause to consider their future action toward a more just financing of the Christian schools. One possibility of course is that we simply continue our efforts in this direction. We have learned the past few months (if we had not done so already) that in politics one must be pragmatic: votes are often more important than principles. Should we therefore attempt to have our case settled not by votes cast by an uninterested public, but by court action? But if a large number of Christian school supporters were to refuse to pay taxes to the public schools in an effort to have the matter brought before the courts, are we denying Caesar what is Caesar's?

Another course of action may be to have a candidate favourable to our cause run in the next election. The public, however, may not vote for such a candidate, simply because for it the school issue is as yet a non-issue. The public is ready to believe that the public schools are indeed open to all; those who strike out on their own should then pay for doing so.

I believe the Kingdom of our Lord would be better served if we attempt to determine why for Catholics and Protestants alike the school issue was of little importance. The school supporters of the Christian Reformed Church should quite seriously consider whether the reasons for the existence of their schools are understood and appreciated by Christians of other denominations. If this is not the case, the quest for financial equality in education may well be self-serving. I have been informed that grants to the Christian schools in Alberta did not noticeably increase their use by parents not of the Christian Reformed Church. If our Ontario Christian schools were to receive public support, would we then not have Christian Reformed churches and schools essentially Christian Reformed in make-up, both of which have little influence

this step being the high cost of constructing and operating such a Home, and the difficulty of immediately filling a 50 bed Home from the Classis Hamilton Christian Reformed Churches. When a Home receives grants it must be open to all people. Understandably, the future administration would give priority to members of Christian Reformed and other Reformed churches when filling the Home.

The board will continue to work towards establishing a Home and hopes to keep you informed of its progress. Should you have any questions or require further information feel free to write in Dutch or English to the secretary of the board E. H. Langendoen, 49 Leaside Dr., #306, St. Catharines, Ontario.

our denomination? This question may be an oversimplification and may especially appear to be that to those that maintain our schools should be denominational to preserve their strength and integrity, but to me this question now is more important than the fact we have been denied the justice of financial equality.

Those who believe that schools may be non-denominational and deeply Christian, may argue that the drive for such equality will serve to promote our views on Christian education. But one must be careful: such a drive would probably attract more support among the general public if it appeals to such ideals as justice and religious freedom. Yet such ideals may be less important today than the principle that God is sovereign in all of life. In other words, is it possible to seek equality and promote the latter principle at the same time?

There is a danger, however, that if the Ontario Alliance of Christian Schools were to become active in promotion and equality work at the same time, a polarization would occur between school societies that are denominational in purpose and those that are not. Such a polarization would be less likely if the O.A.C.S. in its general activities makes it possible for both denominational and undenominational schools to be among its members, and if its promotional work is an activity optional to all the schools.

Sincerely yours,  
John G. Cook,  
Ottawa, Ont.

To the Editor:

I question Arie Hoogerbrugge's idea that "the best answer to be given is that our support should go to the party that has the most likely chance of winning." This just cannot be right in a democracy. Democracy is designed so that people will vote for those who will represent them the best. If we vote only for those who have a chance of forming a government we will not have representative government.

Democracy needs representative government. If there are socialists among the voters they have as much right to representation in our government as you or I. Mr. Hoogerbrugge writes as if we and those who think like us should control governments rather than participate in them. One only needs to mention Ireland to illustrate what happens when some citizens are not fairly represented in a "democratic" government.

We must vote for those who can best represent us — never against those who do not represent us.

Secondly I take issue with Mr. Hoogerbrugge's comments about the NDP. To label the NDP as communist is a smear tactic that hardly behooves a Christian.

I am aware of the fact that the infant NDP in New Brunswick recently passed by a vote of 41 to 40 the Waffle Manifesto. But take a look at that manifesto. Is it the same as the Communist Manifesto? Not at all. I am also aware that both Manitoba and Saskatchewan have NDP governments. Take a look at Joe Borowski, former transport minister under Premier Schreyer. There is a statesman prepared to lose his job because he would not forgo his principles and go along with a loosening of abortion laws.

The NDP is deeply influenced by labour unions and as such is basically a labour party. A labour party in this day and age is very different from a socialist party. The reason is simple: the union man today knows that if his industry were nationalized the government would never pay him the 5 to 7 dollars per hour that he is earning today. Nor would he be able to bargain for such big contracts in the future. Bargaining with the corporate capitalist is a lot easier than with the taxpayers' guardian.

Mr. Ray Klestra said that "there is much support to be gained from the party now in power."

To me, the financial equality issue is not one of support. It is one of recognition. The Ontario Alliance of Christian Schools is

as a wart in Ontario's School System. It is in the same position as the CLAC was back in the fifties. Consider only the frequent use of the word "fragmentation" during the discussions of this question.

What Mr. Klestra calls support is no more than a bandage to keep the wart from spreading or becoming infectious. Real support — that is, recognition as an Ontario school system — is our need. Financial support is only a portion of that. It is that recognition which the Progressive Conservative government has firmly closed the door.

This is not to say that we should not seek to share facilities or that we shouldn't seek financial support for transportation and textbooks as the Liberal party said they would do if they could have formed this government. We should seek these. But the need and the search for these must not be allowed to becloud our assessment of the real situation.

Elbert van Donkersgoed.

Dear Sir:

In his letter published in Calvinist-Contact of October 21, 1971 Ray Klestra raised the question: "Would you, or could you conscientiously vote for a socialist party? Would you really?"

I would never question anyone's right to support or to oppose any particular political party. But this question bothers me, because it seems to infer that one could not, in good conscience, support a socialist party. And this suggestion is often eagerly promoted by Christian Reformed people, sometimes in all sincerity but all too often in an irrational way, based on fear, rather than on facts.

For example, in the same issue of Calvinist-Contact there was a letter by Mr. Arie Hoogerbrugge, containing the suggestion that: "Under this type of government we not only will not receive any financial aid for the Christian schools, but we may even lose the right to operate them. We may even lose our churches." Comments like this are based on fear, ignorance and emotions. But they do express the attitude which so many Christian Reformed people have adopted in relation to socialism: "Don't touch it with a ten foot pole, it is at least un-Christian, if not outright sinful, we must not be misled or contaminated by it."

This attitude is probably the result of many years of indoctrination by Christian schools and

churches. Certainly the Christian schools and churches which you and I have attended promoted this attitude by constantly warning against the real or imagined evils of socialism. And, considering the support which this attitude has today in Christian Reformed circles, it appears that years of indoctrination have paid off handsome dividends or taken a terrible toll, depending on how narrowminded or broadminded one is on the subject.

But when people condemn socialism, they never seem to remember that socialist movements in many countries have been instrumental in bringing about social and economic changes which otherwise would never have seen the light of day. Socialist parties have often been the political conscience of their nations. Social and economic benefits now enjoyed by millions of people in Europe, North America and elsewhere have more often than not resulted from actions by socialist governments or other governments acting under severe pressure by a socialist opposition.

I am a firm believer in democracy and therefore I will always respect anyone's right to either support or oppose socialism. But I am an equally firm believer in fairness and in social justice. I do not object when Christian Reformed people use their democratic right to oppose socialism, as long as they do not resort to scare tactics and hysteria. But when they do exercise their right in a responsible manner, I would request that they recognize in all fairness that socialists and socialism have made a great contribution to humanity.

Yours sincerely,  
Allan Klestra,  
5 Brisbane Glen,  
St. Catharines, Ont.

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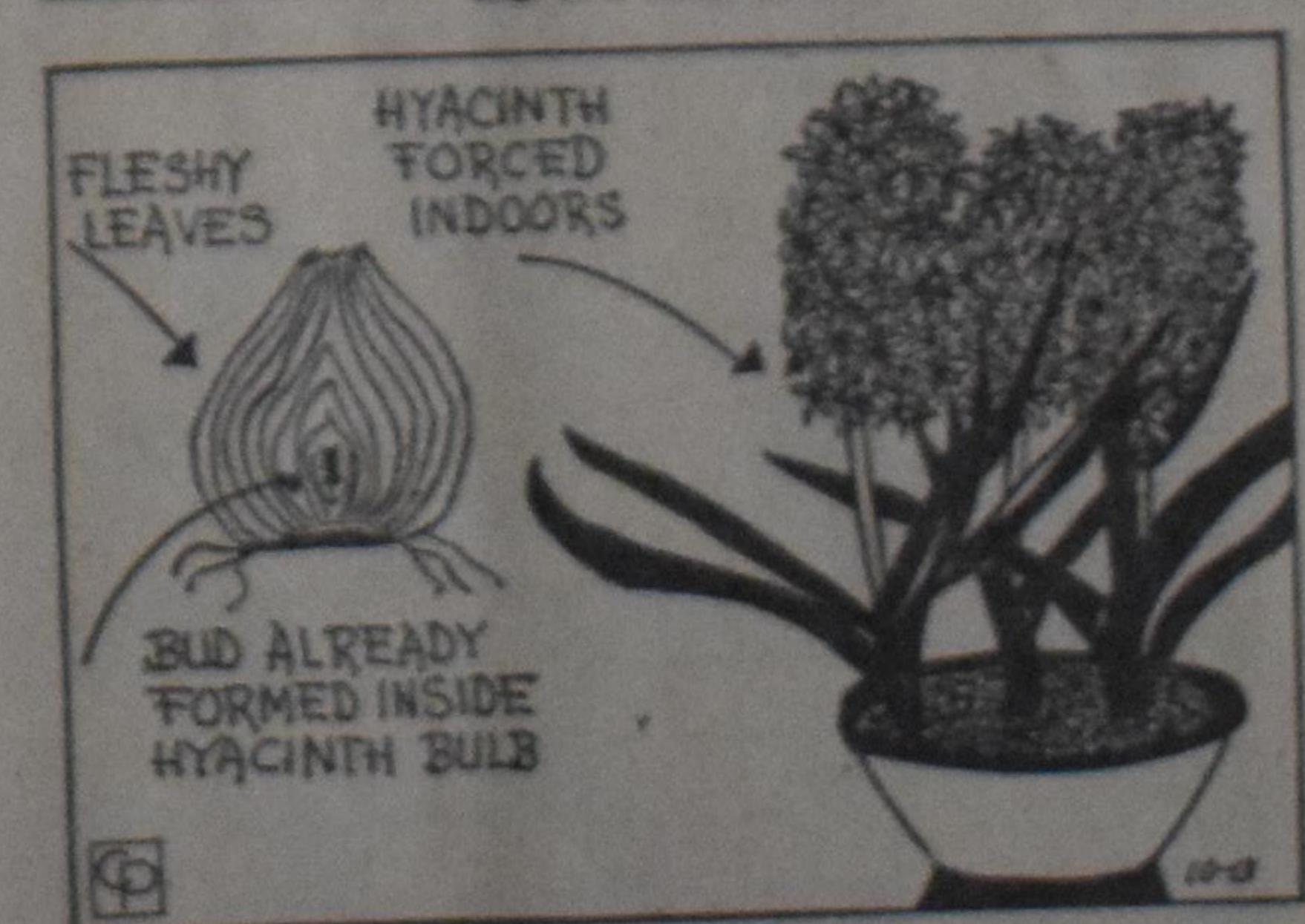
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## TODAY'S GARDEN-GRAPH

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## Hyacinths Never Let You Down

By EDNA HALLIDAY

Distributed by Central Press Association

HYACINTHS are especially nice for growing indoors because they are so fragrant. For forcing in water, buy the exhibition size bulbs, which are 19 to 22 centimeters. First size is 17 to 18 CM. These bulbs are a little smaller, but still fine for forcing. Second size is 16 to 17 CM. used mostly for bedding purposes.

As shown in the accompanying GARDEN-GRAPH, if you cut a hyacinth bulb in half you will find a perfect miniature flower bud complete with stem, petals, stamens and pistil.

One bulb usually is planted in a 4" to 5" pot of soil. Several can be planted in a 4" or larger bulb pan, pot or decorative bowl, as shown.

Many gardeners force hyacinths in specially prepared bulb fiber because this contains some plant food and charcoal. Most seed stores carry it.

The fiber must be kept moist at all times. If the fiber is allowed to dry out the bulbs will not bloom.

Put the bowls away in a dark, cool cellar to promote root growth. After six or seven weeks the bulbs can be brought into the light.

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# Surinam

For the last twenty years or so colonialism has been a dirty word and colonial powers (with the exception of Portugal) have encouraged their colonies to become independent. In some cases the transition period was sufficiently long to enable the young countries to find their own feet. Other cases (e.g. the Congo) saw the disaster of sudden independence, while a few mother countries decided to hold on to their overseas possessions which resulted in violent wars of independence (e.g. Algeria).

In a curious break with the established pattern, the Netherlands kept one small overseas colony by making it (in 1954) an integral part of the Kingdom of the Netherlands. For the 350,000 'new Dutchmen' (of whom 150,000 live in the capital of Surinam, Paramaribo) their change in nationality made no difference unless they could somehow manage to purchase an airline ticket to Schiphol and take up residence in the crowded Dutch cities.

Surinam is poor. The economy is largely supported by five industries — one of which is the bauxite mines of Suraleo (American owned) and Billiton (Dutch owned). Foreign investment, which is desperately needed, is not forthcoming; unemployment varies between 15% and 20%; and Dutch investment, except for the Bruynzeel company has found more lucrative propositions elsewhere.

Surinam has its own government elected by those living there. No politician in The Hague has anything to say about Surinam; in that respect the area is independent. Of course, the substantial social services in The Netherlands are not present in Surinam, and the latter is struggling hard to find the economic and financial means to upgrade the country. The government of Premier Jules Sedney seems powerless to fulfill this task. Inflation increases food costs steadily. In September the labour unions called a national strike (which largely backfired) in order to force the government to curb rising prices. But the government's actions and promises will hardly make any difference in the existing situation. The proposed budget for next year visualizes a 20 million (Surinam guilder) deficit on top of last year's 20 million shortcoming. The tax base is so narrow that there is no hope that the governmental debt will ever be repaid.

In addition to the economic problem, there is the added difficulty of diversity among the races. Slightly less than half the inhabitants of Surinam are Creoles, descendants of the Negroes who gained their freedom from slavery in 1863. The slight majority is made up of various races: Hindus (many 'imported' from India to work on the plantations) form the next largest group; from there it becomes a confusing list of nationalities, Portuguese Jews, natives from Java and Libya, Chinese, French refugees and Dutchmen.

Although the Creoles are the largest homogeneous bloc, they have the least amount of political and economic power. A fun loving people, they live for the day, do not worry about tomorrow and consequently are exploited to a certain extent by all the others. For instance, most of the shops are owned by non-Creoles and the system of payment is such that he who pays cash gets a very good deal; he who does not, pays forever. Few Creoles pay cash, consequently they do not get the 25 per cent reduction one gets if one pays cash. Interest charges are 18 per cent, so one pays 43 per cent more if one has no money for cash payment.

Because race and economics are so closely related, politics has

become the major weapon for both sides. The Creole sees his position worsening while the other groups are doing better. He blames the coalition (non-Creole) government of Jules Sedney of favouritism and preventing the creation of an independent Surinam. The latter is true and is the one political question which clearly separates the Creoles from the other groups. The other groups, especially the Hindus, much prefer the present system where they have a relatively stable society which does offer them a possibility of advancement. If Surinam were to become an independent state the Creoles may just gain political power and pass laws favouring them to the detriment of the other groups. If the Creoles were to form the next government and would try this now, the Netherlands could prevent this. Thus the non-Creole groups, under leadership of the outspoken Hindu Mr. Lachmon of the Hindu VHP party, are strongly in favour of the status quo.

The argument of Mr. Lachmon is simple: under the present system a slow integration process is taking place, independence would bring about a power struggle between the two sides which could easily lead to bloodshed. Unfortunately for Mr. Lachmon, there is strong public pressure in the Netherlands to give Surinam its independence. What many Dutch people resent is the influx of coloured people from Surinam, many of whom either live off the earnings of their wives or girlfriends or they milk the Dutch social welfare cow for all its worth. The housing shortage in the Netherlands is already bad enough without bringing more people in from outside. Recently a Dutch parliamentary fact-finding committee went to Surinam to dis-

cuss its independence but was met with such a storm of protest by the government and people like Mr. Lachmon that no headway was made at all.

The legal aspect of the question also creates difficulties. Since everyone has the Dutch nationality, it is possible for one group (those living in the Netherlands) to tell another group to hand in their Dutch passports and make themselves a Surinam one. Those wishing to retain the connection with the Netherlands argue that a division is not possible unless all sides agree, and they will never vote for such a severance of relations.

Similarly, curbing the flow of people to the Netherlands cannot legally be prevented. It is not possible to stop people from moving about in their own country. So the irritation increases among those in the Netherlands but no solution appears in sight.

A massive influx of economic aid, providing full employment and a strong economy for Surinam is an obvious solution. But such money is not available, nor would it change the typical characteristics of the people. If the better educated could be persuaded to remain and not flee to the Netherlands, or the students studying in the Netherlands would return home when their study is completed, a gradual improvement would come about. But this does not seem likely to happen either and the result is that a handful of people in a very large area have to cope with problems which seem beyond their power.

J. J. Bout.

## LIVING TODAY

by REV. RALPH HEYENEN,

Pine Rest Christian Hospital Chaplain.

I would like to talk with you about "Living Today". I meet a lot of people who talk about how difficult things have been for them in the past, the things they have gone through, the hardships they have endured, the poverty of their family, or the number of deaths that there were in their family. In a letter one lady wrote recently, she stated that since she was married eighteen years ago, they had spent thirty-two thousand dollars on her illnesses. And, she describes how often she had been taken up to the operating room, how much pain she had endured, how much suffering she had gone through; and it all pointed to the fact that this was the reason why she was so nervous and so tense today. There was a letter from a young married lady who tells about how badly she had been treated by her dad. She was beaten unmercifully for minor infractions of the family rules. She tells how one of her brothers assaulted her criminally and her father blamed her for this. He said, "It is no wonder that this kind of thing happens the way you act around the house and the way you sometimes dress."

Now these kind of things, always talking about the things that have happened; I agree that the traumatic experiences of the past do play a role, and they may explain why we do act the way we do, or why we tend to break down under the stress and strain of life. There is a tendency of some psychiatrists and counselors to explain everything on the basis of past experiences. They go into the details of the earlier life, the way they have been brought up and the experiences that they have gone through. It is always in the past. To my mind this leads to a feeling of self-pity. It leads to the "poor me" attitude towards life; "Look how much I have suffered". They have to conclude what they are saying that they have not learned much by the experiences of life, but they have simply given in to life's experiences. We have got to learn to face life as it is now, today, tomorrow! What if you were pampered or smothered with mother love by an overly protective mother? Are you going to let that spoil the rest of your life? What if you were born under situations that were on the level of poverty? Are you going to let that spoil your life today?

To my mind we have to learn to assume responsibilities for ourselves, for our own failures, for our own attitudes, for the way that we learn to adjust to life. I like to stress that thought, because I feel that too often people are content to tell why things have happened, but they have never asked themselves the question, what am I going to do about it now? There is a tendency to excuse criminals or juvenile delinquents because of their past, because of the fact that they are brought up under certain circumstances which are less than ideal, but I believe that we have to recognize that there is such a thing as human responsibility and we have to face life as responsible beings. The alcoholics are often excused somewhat because of the fact that they have a dominating wife or they have a compulsive boss who drives them too much, and for that reason you can sort of explain the fact that somebody might take to drinking. But is that really a good excuse? Is that the merely the fact of looking into the past and not facing life as it is now? We need to face our own responsibilities, our own weaknesses, and if we must find out why we react the way we do, let's not stop there, but go ahead and say, "Now what? What am I going to do? What is the next step? How do I get myself out of the mess in which I find myself?" In modern treatment of mental and emotional disturbances this is the approach. Not the idea of just simply trying to blame things on parents or to blame things on heredity, or on some little accident that may have happened in life, but to cause the person to face up

## Pastoral Counselling

to life as it is without all the experiences of the past; and to face the future in a better way because even our anxieties, even our difficulties, can be led to something creative within us. There are people who say, "Well, I have a hot temper, so did my dad," and this man may look at his son and say, "See, he has got a hot temper too." Now is that reasonable? Can we blame our hot temper on the fact that we have parents who have hot tempers? And, are we going to hand down this bad scene throughout the generations so that there always will be little boys and grownup men who still throw temper tantrums?

We can conquer these things if we face them in the here and now, if we face them as responsible beings. This is the approach that we must learn to take when we face some problem in our life, when we have emotional instabilities, or when we look at ourselves and feel so awfully inadequate. Are we just going to sit back and say, "Yes, that is the way I feel, there is nothing I can do about it"? That would make the work of those who are in a mental institution rather a hopeless one, if we can do nothing about a person who has a bad past. I feel that we can do a great deal about these things if we only center ourselves upon facing life's responsibility and then taking the bull by the horns and working at it so that we can get ourselves straightened out again and face life more creatively and positively.

There are a lot of people who look back to the good old days as though they were so much better, but would you really like to go back to the good old days? I can remember back a good many years, and when I look back on my youth I must admit that it was rather boring. We did not have a radio or a TV or magazines. When you did go on a trip with that model "T" Ford you did not go awfully far before you had flat tires to fix, and so you just did not make long trips, particularly not after dark. The roads were not so good either. For that reason it was not easy to travel from place to place, and we often did not know exactly what was going on in the rest of the world. But more than this these good old days are never going to come back, thank God they are not. We have got to face today! We have to live now and face life as it is now. There are people within the church who talk about "good old days" within the church, but when I look back I see in my youth, too, that there were young people who were immoral and profane. In those days, too, there were people who were materialistic; who passed the church by and were not too concerned about the affairs of the church. There were many people who were not fully committed to the Lord, and there was a great deal of unconcern about the unconverted neighbor. No, I do not want to go back to the good old days; because they were not really so good, and, anyway, you cannot go back. These churches who try to cling to life in the church as it was fifty years ago are fast fading away from the present scene.

We have to face life today. We have to live it today, tomorrow, and the next day because, really, today is the only time that God gives you. The past has gone and the wheels of time never turn backward. The present is ours; the present with all of the evils that beset this world, with all the tragedies that we see; but at the same time there are also many, many opportunities and challenges; challenges such as we have never seen in the world before. Let us live today, because this is the only time God gives us.

**THOUGHT FOR TODAY:** When a person gains insight into himself, you will find that the ultimate resource of the spiritual life can help him to gain stability and strength. But this is only true if you have allowed that faith to sift down to all the resources of life. Only in this way will the Christian faith really give us a sense of wholeness.

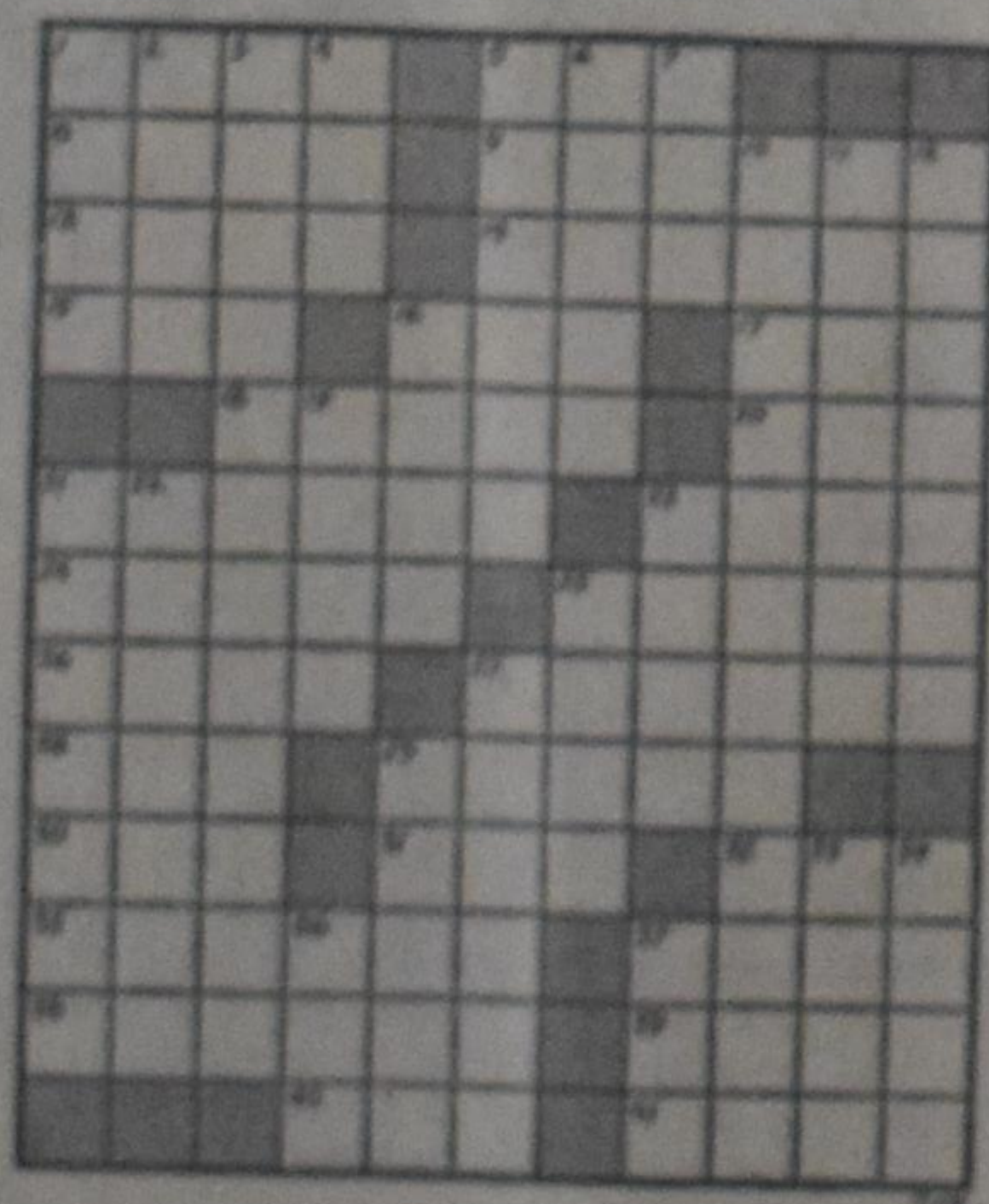
## CROSSWORD PUZZLE

### ACROSS

1. London district
5. Mourning
8. Residence
9. Textile finish
12. Function
14. Father Time, Methuselah, etc. (2 wds.)
15. Undertake
16. Antagonist
17. Shrew
18. Emulative
20. "Black-birds" campus (abbr.)
21. Certain suit
23. Winglike
24. Measured, with "off"
25. Greek island
26. Paul's companion
27. Called for
28. Island (Fr.)
29. Rice dish
30. Old French shooting contest
31. Before Nov.
32. Exasperate
33. Discomfort
37. On naval duty
38. Shotgun ammo
39. Conversation
40. He a moop

### DOWN

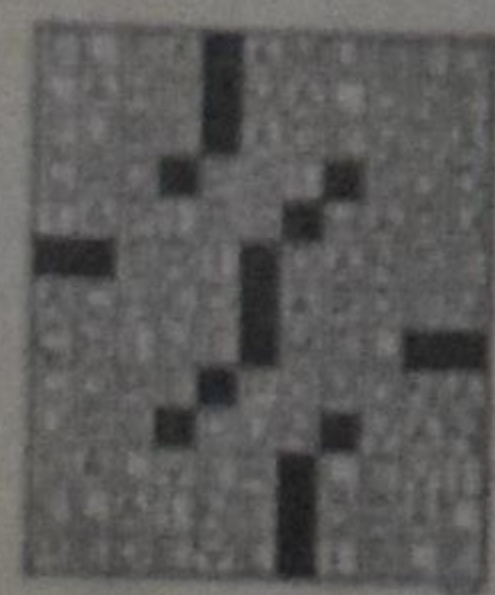
1. Classify
2. Small
3. An "Amos 'n' Andy" exclamation (2 wds.)
4. Mineral
5. Phantoms
6. "Allen's"
7. Performed
10. Appeared suspicious (2 wds.)
11. Arranged in a series
12. Lasted
16. Ab-sconded
19. ———
21. Just back from Reno (2 wds.)
22. "The Perils of ———"
23. Field
25. Coal
27. Precision
29. Perplexing problem
33. Bring up
34. "Kiss Me ———"
36. Lofly mountain
37. Vaudeville feature



## SOLUTION

to previous

Crossword Puzzle





## Een werk van God's Geest

Het is niet overdreven om te beweren dat jarenlang er in ons land op aangedrongen is, dat de kerken uit hun isolement moesten treden en contact met de wereld rondom moesten zoeken. Dit contact moet niet alleen gevestigd worden met andere kerken. Dat ook wel, al moet er meteen worden bijgezegd dat ondanks al het vedomingschap appél een samengaan van enige betekenis tot dusverre een luchtspiegeltje is gebleven. Maar vooral het contact door middel van evangelisatie. Want ondanks alles wat de immigranten-kerken hebben tot stand gebracht, was evangelisatie tot voor kort een stiefkind.

Door is nu een opmerkelijke verandering in gekomen. Waren vroeger de voornaamste bezwaren, dat de immigranten de taal niet voldoende meester waren en dat er geen goed evangelisatie materiaal voorhanden was, dan zijn nu deze verachtingen wel weggelaten. Er is inmiddels een jongere generatie gekomen, die van zich spraken laat. Men ziet die jongere leden in menige kerkeraad. Maar vooral op het gebied van evangelisatie komen ze naar voren. We weten lang niet alles wat er gebeurt en kunnen daarom niet volledig zijn, maar wij herinneren ons enthousiaste rapporten uit Pieten, Sarnia, Lietauw, New Glasgow (N.S.), Fredericton, Wellandport en Welland Junction, en waarachtiglijk verscheidene meer. Onze mensen beginnen zich te realiseren, dat de rijkdom in Jezus Christus niet iets is waar je vergenoegd jezelf mee opheft. Het is met die rijkdom zo, zoals iemand onlangs opmerkte, dat je al maar rijker wordt naarmate je ervan uitdeelt.

De Geest van God schijnt bij uitstek onze tijd te willen gebruiken om de terugkomst van Jezus Christus naar te bereiden. Uit alle delen van de wereld komen de berichten binnen van herleefd christendom, van bekerings, van terugkeer tot de bijbel, van getuigenissen en van de erkenning van het Koninkrijk Gods. Daar gebruikt de Heilige Geest mensen voor en daar gebruikt Hij materiaal voor.

Vooraf dit laatste heeft ons geïnsponeerd toen wij deze dagen een bezoek brachten aan de Canadian Home Bible League. Men staat versteld als men de hoeveelheid en de verscheidenheid ziet. Modern typografisch steekt dit materiaal wel scherp af met de onderwetse, vaak slecht gedrukte traktaten uit het verleden. Naast bijbels en nieuwe testamenten in verscheidene talen (er zijn er meer dan 50) heeft men tevens korte geschriften en een bijbel cursus die onder leiding staat van een predikant. Elders in dit nummer hebben wij een meer volledig verslag van dit bezoek afgedrukt.

Het werk van de Home Bible League is tot enorme proporties uitgegroeid en het kan met recht gerangschikt worden als deel van het werk van Gods Geest om de gehele wereld en om alle levensuitingen te brengen onder de heerschappij van Hem, Die alleen behouden kan.

D.F.

## Beelden van en uit

## NEDERLAND



## Het omslaan van een bladzijde

Vrijd van gisteren, bondgenoot van vandaag!

Zo was het in de 17de eeuw, toen Nederland tien jaar na de beëindiging van de 80-jarige oorlog met Spanje, een bondgenootschap met Hispanje aanging tegen Frankrijk. Zo is het nu, zoals bleek uit het vierdaagse officiële bezoek van Koningin Juliana en Prins Bernhard aan Duitsland.

Was er bij het bezoek van de Japanse keizer aan ons land nog fel verniet, tegen de "verzooningsreis van ons Koninklijk echtpaar naar Duitsland werd geen klink gehoord. President Heinemann was twee jaar geleden reeds in Nederland ontvangen. Bondskanselier Brandt, die pas de Nobelprijs voor de vrede kreeg, noemde het staatsbezoek van Koningin en Prins "het omslaan van een bladzijde in de betrekkingen tussen de beide landen". De ontvangst was hartelijk en vooral in Münster, waar de vrede getekend werd in 1648 o.m. tussen Nederland en Spanje, groeide de gemoedsdrift uit tot een manifestatie. Beroeken aan Dillenburg, de woonplaats van het voorgeslacht, en aan Oranienstein bij Diez, waar een diner werd aangeboden aan de president van Duitsland en vele gasten, deden de his-

torie van eeuwen terug herleven. Trouwens, de betrekkingen tussen Nederland en Duitsland waren reeds in sterke mate genormaliseerd.

Duitsland is onze grootste handelspartner, de sterkste Europese bondgenoot in de N.A.V.O., een warme medewerker in de Europese gemeenschap en in vele opzichten een goede buur. De toetreding van Engeland tot de E.E.G. (the Common Market) betekent naast een samenwerking op economisch gebied, ook een versterking van de eenheid in politiek opzicht, waarbij Duitsland en Nederland, na Adenauer steeds één lijn trokken. Dat Mr. Luns speciaal in het Britse parlement gehuldigd werd voor zijn onvermoeid streven Euro-

pa meer te doen zijn dan de zee van de E.E.G., was zeker op zijn plaats. De oud-minister van Buitenlandse Zaken, nu secretaris-generaal van de N.A.V.O., zal minder content geweest zijn met de ommekeer van het Nederlandse Kabinet en zijn opvolger Schmeiser inzake de China-politiek. In tegenstelling met Luns' vastberaden houding, liet Nederland Amerika in de steek en onthield zich in de Verenigde Naties van stemmen bij de Amerikaanse resolutie en gaf steun aan het voorstel van Albanië, wat betekende, dat China toegelaten werd en Formosa uit de geleerden verdween. Ook het omslaan van een bladzijde!

Om nog even in de buurt van Roostdijk te blijven, Prins Bernhard heeft rumor in casa veroorzaakt door de parlementaire traditie van ons land te na te komen. In een interview herhaalde hij een vroeger gezegde, "Waarom maken jullie niet een nieuwe democratisch stelsel? Daarin zou de regering voor één of twee jaar plein pover moeten vragen voor alles, behalve misschien bij een buitenslands verdrag, dat geratificeerd moet worden. Na twee jaar kon dan de Kamer zeggen: het is goed, dan wel fout. In het laatste geval zou de Regering moeten aftreden." Afgeken van de vraag, of de Prins hiermee niet in tegenspraak komt met zijn uitspraak, dat hij zich in al de 33 jaar dat hij in Nederland is, zich niet met de binnenlandse politiek liet, schreef hij wel heel erg tegen de schenen van de volkvertegenwoordigers door er aan toe te voegen: "In zo'n systeem kan een regering echt werken en hoeft zij niet de helft van de tijd te besteden aan het antwoorden op vragen van Kamerleden."

De reactie bleef niet uit.

De fractie-voorzitters van de vijf regeringspartijen en de twee oppositiepartijen hebben gezamenlijk vragen gesteld aan minister-president Biesheuvel. Niet alleen heeft de Prins de premier in moeilijkheid gebracht, maar naar onze mening in de eerste plaats zijn echtgenote, de Koningin. Juliana is, in tegenstelling met haar moeder en grootvader, een onberispelijk constitutioneel vorst, die waarschijnlijk evenzeer als de minister-president deze uitspraken zal betreuen. Natuurlijk valt er aan ons democratisch stelsel heel wat te verbeteren, al hangt een goed beleid meer af van staatsmansinzicht, beleid en durf, dan van een systeem. Maar de therapie die de Prins toepaste brengt geen soulas.

De loononderhandelingen tussen de leiders van de centrale werkgevers- en werknemersorganisaties zijn vastgelopen. De werkgevers waren van mening, dat van een reële loonstijging geen sprake kon zijn, wil men de inflatie en een komende recessie serieus bestrijden; de vakcentrales begonnen met 3% verbetering te vragen. Men moet goed verstaan, dat in beide gevallen wel een stijging van de lonen plaats vindt, maar dan in evenredigheid met de stijging van de prijzen. De voorstellen van de vakbeweging betekenen een verbetering van de lonen, die daarboven uitgaat. Men kwam van bei-

de zijden wel enigermate over de brug, maar onvoldoende om tot een gezamenlijke uitspraak te komen. Intussen hebben de werknemersorganisaties in de metaalsector (meer dan 400.000 werknemers) hun eisen op tafel gelegd en zich vastgespijnd op 3% reële inkomensverhoging. Daar zullen de eerste harde onderhandelingen dus aanvangen.

Wat doet de Regering?

Tot op dit moment weinig of niets. We hebben een vrij loon- en prijsbeleid. Bij haar optreden wierp het Kabinet-Biesheuvel de maatregelen van haar voorganger overboord. Om de vakbeweging vriendelijk te stemmen werd de "knevel"-wet van Roolvink buiten werking gesteld. Het vertrouwelijk overleg zou uitkomst brengen. Grappig of mischien triest is, dat de opvolger van de heer Kloos als voorzitter van het N.V.V. zegt, dat nu het woord aan de regering is. Het kan verkeren, of anders gezegd: alweer een bladzijde om!

Voor de t.v. is een abortus provocatus-integraal uitgevoerd onder verantwoordelijkheid van de Nederlandse Vereniging tot seksuele hervorming, een vereniging die men beter zou kunnen betitelen als een organisatie voor seksuele verwildering.

Men beweert dat het operatief ingrijpen geen propaganda-stunt was. Wel, volgens een recensent, een zweespelag voor de vrouwen die geen kinderen hebben. Een poging

om deze uitdaging (op zondagavond!) te verhinderen had geen succes. Voor een kort geding hield de rechter zelfs op zondagmiddag zitting, maar zijn uitspraak was negatief.

Het blad Patrimonium heeft over het abortusvraagstuk een interview gepubliceerd met een R.K. gynaecoloog. De professor wilde het woord "moord" niet noemen. "Men beëindigt een menselijk leven in ontwikkeling en daarmee is de knus af. Mijn standpunt steunt, wat het geloofd zijn betreft, op een christelijke visie en daar moet je van uitgaan, want alleen met een christelijke visie kun je dit standpunt handhaven."

Professor Eskes wees legalisering van de abortus provocatus af, maar het Tijdschrift voor Geneeskunde pleitte daarvoor. Intussen is in Rotterdam een nieuwe abortus-kliniek geopend en de toe-

passing, wet of geen wet, vindt dagelijks plaats.

Naast de zedenverwildering stijgt de misdaad in ons land onrustend. In de Tweede Kamer werd gezegd, dat de burger niet meer beschermd wordt in rechtmatige belangen.

\*\*\*

Albert van Dalsum, een der groten uit de toneelwereld, is gestorven op 83-jarige leeftijd. Hij, im. vertolker van de "Gysbrecht van Amstel" en "King Lear", een man met een geweldig beeldend vermogen en een prachtige plastiek, was een kunstenaar pure suo. Aan hem had ik graag een heel beeld willen wijden, maar er was te veel actueel nieuws. We mogen herhalen uit King Lear: "He is gone indeed".

Ca.

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# Het Christelijke Leven

①②

## De goddelijke oplossing

Het blijkt duidelijk dat God ons door deze wetenschap in het praktische leven van elke dag van de zonde wil bevrijden. Paulus maakt dit zonneklaar als hij het zesde hoofdstuk van deze brief begint met de vraag: "Mogen wij bij de zonde blijven?" Zijn hele wezen komt tegen deze gedachte in opstand. "Dat verhoede God!" roept hij uit. Hoe zou een heilig God er tevreden mee kunnen zijn onheilige, aan de zonde geketende kinderen te hebben? Daarom zegt Paulus: "Hoe kunnen wij, die der zonde gestorven zijn, daarin nog leven?" Rom. 6:1, 2. Maar dan heeft God ook zeker afdoende maatregelen getroffen om ons vrij te maken van de heerschappij van de zonde.

Daarbij is ons probleem echter dat wij als zondaren geboren zijn. Hoe kan die zondige geslachtslijn dan afgesneden worden? Waar wij in Adam geboren zijn, hoe kunnen we daar ooit uitkomen? Ik moet er direct bij zeggen dat het Bloed ons niet uit Adam weg kan nemen. Er is maar één oplossing: Omdat wij van onze zondige natuur af te komen moeten wij ons leven verliezen. De slavernij aan de zonde kregen wij mee met onze geboorte; wij kunnen er alleen van bevrijd worden door... te sterven! Die weg der ontkoming heeft God voor ons geopend. De dood is het geheim van onze bevrijding. "Wij zijn — der zonde gestorven", Rom. 6:2. Maar hoe kunnen wij dan sterven? Sommigen van ons hebben hun uiterste best gedaan om van dat zondige leven af te komen, maar we hebben ontdekt, hoe hardnekkig het is. Wat is de oplossing?

Niet een poging tot "zelfmoord", maar de erkenning van het feit dat God met ons leven "in Christus" afgedaan heeft. Dat zegt de Apostel in het volgende vers: "Wij allen, die in Christus Jezus gedoopt

zijn, zijn in Zijn dood gedoopt." Rom. 6:3. Maar wanneer God ons leven "in Christus Jezus" afgesneden heeft, dan moeten wij in Hem zijn om de uitwerking daarvan te ervaren. Nu lijkt dat weer een geweldig probleem. Hoe komen wij "in Christus"? Opnieuw komt God ons te hulp. Er is namelijk geen ingang, maar, wat belangrijker is, het is niet nodig dat wij in Christus binnen gaan want wij zijn al in Hem!! Wat wij zelf nooit hadden kunnen doen heeft God voor ons gedaan. HIJ HEEFT ONS IN CHRISTUS BESLOTEN. Mag ik U wijzen op 1 Cor. 1:30? Ik vind dat één van de mooiste verzen uit het Nieuwe Testament: "Gij zijt in Christus". Hoe? "Uit Hem is het dat wij in Christus Jezus zijn." Hallelujah! Het is niet nodig dat wij onszelf door eigen inspanning toegang verschaffen. Het heeft ons geen hoofdbrekens meer te kosten, want God had het zich al voorgenomen, en Hij had het zich niet alleen voorgenomen, Hij heeft het ook voltoerd. "Uit Hem (uit God) is het dat wij in Christus Jezus zijn". Wij ZIJN in Hem. Dat is Gods werk, en dat werk is voltooid.

Indien dit waar is dan heeft het bepaalde consequenties. In de illustratie uit Hebr. 7 zagen we dat "in Abraham" geheel Israël — en ook Levi die nog niet geboren was — tienden gaf aan Melchizedek. Zij gaven die niet ieder afzonderlijk, maar zij waren in Abraham toen hij tienden gaf en daarbij sloot hij al zijn zaad in. Dit is een getrouw beeld van ons, zoals wij "in Christus" zijn. Toen de Here Jezus aan het Kruis hing, stierven wij allen — niet ieder afzonderlijk, want wij waren nog niet geboren — maar... omdat wij in Hem zijn, stierven wij in Hem. "Wij zijn tot het inzicht gekomen dat één voor allen gestorven is. Dus zijn zij allen ge-

storven", 2 Cor. 5:14, 15. Toen Hij gekruisigd werd, werden wij allen gekruisigd.

Net zo min als iemand zelfmoord zou kunnen plegen door zichzelf te kruisigen, waar dit immers een lichamelijke onmogelijkheid is, eist God in geestelijk opzicht van ons dat wij onszelf zullen

kruisigen. Wij zijn gekruisigd toen Christus gekruisigd werd, want God had ons aan het Kruis in Hem besloten. Dat wij in Christus gestorven zijn is niet slechts een leerstellige positie. Het is een eeuwig Feit!

B. Boulogne.  
(Enigszins verkort.)

## The divine way of deliverance

God clearly intends that this consideration should lead to our practical deliverance from sin. Paul makes this quite plain when he opens chapter 6 of his letter with the question: "Shall we continue to sin?" His whole being recoils at the very suggestion. "God forbid!" he exclaims. How could a Holy God be satisfied to have unholy, sin-fettered children? And so "How shall we any longer live therein?" (Rom. 6:1, 2) God has surely therefore made adequate provision that we should be set free from sin's dominion.

But here is our problem. We were born sinners; how then can we cut off our sinful heredity? Seeing that we were born in Adam, how can we get out of Adam? Let me say at once, the Blood can not take us out of Adam. There is only one way. Since we came in by birth we must go out by death. To do away with our sinfulness we must do away with our life. Bondage to sin came by birth; deliverance from sin comes by death — and it is just this way of escape that God has provided. Death is the secret of emancipation. "We died to sin." (Rom. 6:2)

But how can we die? Some of us have tried very hard to get rid of this sinful life, but we have found it most tenacious. What is the way out? It is not by trying to kill ourselves, but by recognizing THAT GOD HAS DEALT WITH US IN CHRIST. This is summed up in the apostle's next statement: "All we who were baptized into Christ Jesus were baptized into his death." (Rom. 6:3)

But if God has dealt with us "in Christ Jesus" then we have got to be in Him for this to become effective, and that now seems just as big a problem. How are we to "get into" Christ? Here again God comes to our help. We have in fact no way of getting in, but, what is more important, we need not try to get in, for we ARE in. What we could not do for ourselves, God has done for us, HE HAS PUT US INTO CHRIST. Let me remind you of 1 Corinthians 1:30. I think that is one of the best verses of the whole New Testament: "Ye are in Christ." How? "Of him (that is, 'of God') are ye in Christ." Praise God! It is not left to us either to devise a way of entry or to work it out. We need not plan how to get in. God has planned it; and He has not only planned it but He has also performed it. "Of HIM are ye in Christ Jesus." We are in; therefore we need not try to get in. It is a Divine act, and it is accomplished.

Now if this is true, certain things follow. In the illustration from Hebrews 7 which we considered above we saw that in Abraham all Israel — and therefore Levi who was not yet born — offered tithes to Melchizedek. They did not offer separately and individually, but they were in Abraham when he offered, and his offering included all his seed. This, then, is a true figure of ourselves as "in Christ." When the Lord Jesus was on the Cross, all of us died — not individually, for we had not yet been born — but, being in Him, we died in Him. "One

died for all, therefore all died." (2 Cor. 5:14) When He was crucified all of us were crucified there with Him.

Must we ask God to crucify us? Never! When Christ was crucified we were crucified, and His crucifixion is past, therefore ours cannot be future. I challenge you to find one text in the N.T. telling us that our crucifixion is in the future. All the references to it are in the Greek aorist, which is the "once-for-all" tense, the eternally past tense (see Rom. 6:6; Gal. 2:20; 5:24; 6:14). And just as no man could ever commit suicide by crucifixion, for it were a physical impossibility to do so, so also, in spiritual terms, God does not require us to crucify ourselves. We were crucified when Christ was crucified, for God put us there in Him. That we have died in Christ is not merely a doctrinal position, it is an eternal and indisputable fact.

(slightly abridged)  
From Watchman Nee: "The Normal Christian Life" by courtesy of the publishers: Victoria Press, Eastbourne, Sussex, England.  
B. Boulogne

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Wees er ook bij...!

(zie uitvoerig bericht op pag. 5)

# IN ZIJN ARM DE LAMMEREN

(16)

Kee vouwt haar dunne, knokkelige handen en begint te bidden. Haar zachte stem schijnt regelrecht tot God's troon te stijgen. In haar gebed herdenkt ze het glorieuze feit dat God Zijn Zoon gegeven heeft om arme, doem- en helwaardige Adamskinderen te redden en met God te verzoenen.

Het is heel stil in den uze terwijl ze bidt. Zelfs Fransje luistert gespannen naar de gewijde woorden, en een zweem van die blijdschap van eergisteren valt over zijn ziel. Hij kan haar goed verstaan, want Kee spreekt zelfs zeeuws in haar gebed, maar van de woorden zelf begrijpt Fransje niet veel. Hij ondergaat slechts de bekoring die er van deze eenvoudige ziel uitgaat, en hij kan nog niet weten dat dit de zoetheit is van de gemeenschap der heiligen.

Het gebed is ook niet te lang. Maar na het amen is er een ogenblik stilte, en Moeder snuit zacht haar neus in haar grijze neusdoek.

Dan staat Maria op om de tafel af te ruimen en de gesprekken worden weer hervat. Na een poosje zegt Kee: Fransje, kom es bie me. Hij gaat naar haar toe en ze tilt hem op haar schoot. Haar rechterhand glijdt onder haar zwarte schort en diept iets uit haar zak. Ze geeft een tamelijk grote puntzak aan Fransje en zegt: Ier el-je wat peupermen-tjes voe je Kossemisse. Mae je mot er ok wat aan Wantje en d'are guust geven as 'n brave jongen.

Fransje aanvaardt het geschenk met blijdschap, en Wantje zegt grote-vrouwachtig: Wat zei-je noe tegen Kee? Hij zegt gehoorzaam: Dank je, Kee; maar hij maakt geen aanstalten van haar schoot te gaan. Hij kijkt op in haar gelaat en is zich vaag bewust dat ze geen knap gezicht heeft zoals Moeder. Ze heeft tamelijk onregelmatige gelaatstreken en hoge jukbeenderen. Haar kleine blis onder haar muts is koolzwart, en ze draagt zwarte kralen en een zwarte doek en beuk. Fransje ontdekt dat ze donzige haartjes om haar gerimpelde kleine mond heeft en dat ze maar weinig tanden meer bezit.

Kee, op haar beurt, kijkt neer in zijn op-

Dit verhaal, dat in zeker opzicht allegorisch is, verplaatst ons op een der Zeeuwse eilanden in de twintiger jaren, en vergunt ons een blik in het hart en leven van een kind. Het doet ons denken aan een bloemknop die zich langzaam en gestadig ontplooft om tot volle bloei te komen; doch het weent niet "om bloemen, in den knop gebroken, en voor den uchtend van haar bloei vergaan."

Door  
CORNELIUS LAMBREGTSE  
(Auteursrecht voorbehouden)

geheven gezicht. Hun ogen ontmoeten, en Fransje weet niet dat de zijne hetzelfde zachte licht uitstralen dat haar zo beminne-lijk maakt. Telkens als ze spreekt, schudt haar hoofd een beetje en ook dat aanvaard Fransje als iets dat vanzelfsprekend bij deze lieve vrouw hoort.

Ik magge ok mee nae de kerke, vertrouwt hij haar toe.

Zoa, da's goed m'n jongen. Luistert mae goed nae den doornie, want die zâ wê vertellen over den Iere Jezus. Den Iere eit graag â kleine guust nae de kerke gaen en vee van Z'n ouwen. Vraag mae vee of a-je den Iere Z'n kind mag wezen.

Deze woorden klinken allemaal vertrouwd en toch is het of ze een ruimere, wijdere, rijkere inhoud hebben dan voorheen. Kee kijkt weer in zijn gezicht en zegt: Den Iere ouw vee van guust, ... van joe.

Fransje zegt niets, maar als hij durfde, zou hij graag zijn hoofd tegen haar zwarte doek en beuk leggen. Juist als hij dat bedenkt, legt Kee haar dunne hand tegen zijn haar en drukt zijn hoofd zacht tegen haar platte borst.

Fransje loopt gearmd tussen Moeder en Kee op weg naar de kerk. Zijn handen zitten veilig onder de wollen omslagdoeken der beide vrouwen. Hij heeft grote stappen om hen bij te houden. Hij heeft Wantje's knoepschoenen aan, en Wantje draagt haar zwarte klompen. Hij was eerst wel niet zo blij meisjesschoenen te moeten dragen, maar zijn vreugde wordt er niet lang door verstoord, want die schoenen waren zijn paspoort om mee naar de kerk te gaan. Wantje wandelt tussen Vader en Moeder in. Maria en de jongens zijn ergens verderop of komen nog achteraan met hun vrienden. Er zijn verscheiden groepjes kerkgangers op de lange weg.

Juist als ze voorbij het huis van Kees de Visser komen, stappen hij en de vrouwe en hun twee dochters over het bruggetje om zich tussen de andere kerkgangers te voegen. Ze knikken vriendelijk tegen hun groepje en Kees roept vrolijk tegen Fransje: El-je je kesboom nog, Fransje?

Fransje krijgt een diepe kleur en schichtig kijkt hij naar Moeder. Vader en Kee zijn gelukkig in een gesprek gewikkeld en hebben de vraag blijkbaar niet gehoord. Fransje's blijde stemming heeft een lelijke knak gekregen, en het feit dat De Visser en de drie vrouwen vlak achter hen aan wandelen geeft hem een onbehaaglijk gevoel.

In het dorp gekomen, kan hij toch niet nalaten naar de ramen te kijken of hij kerstbomen kan ontdekken. Zodra hij er een ziet, kijkt hij er met schuine ogen naar zonder zijn hoofd opzij te wenden of een woord te zeggen.

Bij de kerk vraagt Moeder aan Vader bij wie Fransje zal zitten, en Vader denkt dat het 't beste zal zijn dat hij hem bij zich neemt. In hun kerk zitten de mannen en vrouwen gescheiden. Er zijn twee paden, waartussen de vrouwenbanken zijn en aan weerszijden daarvan zijn de mannenbanken. Moeder en Kee en Wantje verdwijnen ergens midden in de kerk tussen de andere vrouwen in, en Fransje volgt aan Vaders hand tot helemaal voor in de kerk. Vader staat een poosje rechtop in zijn bank met zijn hoofd voor zijn gezicht, terwijl Fransje een beetje bedeesd rond zit te gluren. Even later komen de jongens ook in hun bank en schuiven voorbij Vader en Fransje. Bram zit tegen de muur aan; naast hem zit Eine, dan Arjaan, en Kees zit tussen hem en Fransje. De bank zit nu helemaal vol.

Er is een gestadig geschuifel van voeten in de paden, maar daar zij zo ver naar voren zitten, kan Fransje niet veel mensen zien. Hij gluurt eens over zijn schouder, maar kijkt vlug weer voor zich heen als hij denkt dat al die gezichten van die schare mensen naar hem zitten te staren.

Eindelijk wordt het stil in de kerk. Er gaat een deur open in de kal emuur tegenover Fransje en een rijtje mannen stapt statig de kerk in. Een ervan valt op door zijn bijzondere bouw en klederdracht. Hij is een grote, zware man met een lange zwarte jas aan een klein wit strikje onder zijn brede kin op zijn witte overhemd. Hij scheidt zich van de anderen af en stapt alleen naar het hoge gewaarte dat in het midden tegen de muur is gebouwd en dat bijna tot aan de zoldering reikt. Daar blijft hij een tijdje staan met de handen gevouwen en de ogen gesloten en klimt dan de trappen op tot hij de top bereikt heeft en half verdwijnt in wat Fransje voorkomt als een grote ton.

Ofschoon Fransje niet het minste besef van kerkelijke ambten heeft, begrijpt hij dat deze man de dominee moet zijn. Zijn indrukwekkende verschijning past geheel bij

de eerbiedige bewoordingen die Fransje opgevraagd heeft thuis als het over een dominee ging. Fransje kijkt aandachtig naar dat hoogverhevene gezicht en hij beslist meteen dat hij niet van die man houdt. Hij zou met geen mogelijkheid kunnen zeggen waarom, maar de dominee valt meteen aan de kant van de lijn waarachter al Fransje's antipathieën zich bevinden.

De dominee opent zijn mond en kondigt een psalmvers aan dat hij daarna met een zware, galmende stem voorleest. Dan breekt er een oorverdovend lawaai achter en rond Fransje los als de gemeente, onder leiding van de voorzinger, begint te zingen. Kees en de andere jongens naast hem zingen op luide toon mee, en Vaders bromstem klinkt eveneens tot Fransje door. Nu leest de dominee een hoofdstuk uit den bijbel en gaat dan voor in een lang, klagend gebed. Fransje doet geen moeite de woorden te volgen, daar de toon vermoeiend is en de woorden hem voor het grootste gedeelte onbekend zijn en dus geen inhoud hebben. Zijn belangstelling begint af te zakken, en opeens is het alsof hij al veel vaker in de kerk geweest is.

Voor de dominee tot zijn preek overgaat, zal hij eerst de kinderen dopen. Fransje ontdekt dat niet eerder dan wanneer deze door dezelfde deur binnen gedragen worden waardoor de dominee in de kerk is gekomen. Dat doet zijn belangstelling opeens stijgen en met verwondering volgt hij de verdere gebeurtenissen.

Eerst leest de dominee een lang stuk voor uit een zwart boek. Er schijnt echter iets niet in de haak te zijn, want de dominee laat eerst de vader en moeder van een der kinderen opstaan en spreekt hen lang en indrukwekkend toe. Fransje weet niet waar het over gaat, maar hij voelt toorn in de stem van de dominee, en de gebogen hoofden der twee jonge ouders bevestigen zijn vermoeden.

Nu moeten ook de andere ouders opstaan en na een paar vragen van de dominee beantwoord te hebben, daalt deze van zijn hoge troon en laat water druppelen op de hoofjes van de kleine kindjes die door hun moeders gepresenteerd worden. Een der kindjes breekt uit in jammerlijk geschrei, hetgeen Fransje best begrijpen kan. Hij zou er ook niet van gediend zijn als iemand koud water in zijn ogen liet lopen. Er wordt weer gezongen en de kinderen worden de kerk uitgedragen. De dominee klimt nogmaals de preekstoel op en gaat weer voor in gebed.

(Wordt vervolgd)

Deze roman zal binnenkort in boekvorm verschijnen bij Uitgeverij T. Wever in Franeker.



# VAN DOMINEES EN GEMEENTEN

(11)

## Afgescheiden van de Afgescheidenen

door JOHN DE HAAS

Toen in november 1940 de derde Synode der Christelijke Afgescheidenen te Amsterdam samenkam, waren er in totaal nog maar zeven Afgescheiden predikanten. De zes "vaders", die we hebben besproken; Ds. H. J. Budding, van Biggekerke, die zich in april 1836 bij hen had gevoegd, had zich in 1839 teruggetrokken, (hoewel hij later weer terugkwam en nog verscheidene jaren bij hen is geweest), doch juist in de zomer van 1840 had een andere Hervormde dominee, Ds. T. F. de Haan zich afgescheiden en zich bij hen gevoegd.

Doch nauwelijks was de Synodevergadering begonnen, of daar kwam weer een ander Hervormd predikant tot hen. Het was Ds. L. G. C. Ledeboer, van Benthuisen, die juist vier dagen tevoren door het Classicaal Bestuur van Leiden was geschorst in zijn bediening.

De Acta der Synode zeggen er het volgende van: "Reeds bij den aanvang der Vergadering genoten de Broeders eene verrassende blijdschap. De Herder en Leeraar L. G. C. Ledeboer, uit Benthuisen, was namelijk ook in het huis der bij-

eenkomst gekomen, zonder iets van het houden dezer vergadering te weten. Z. Eerw. verhaalde hoe de Heere hem met licht bestraald, met gewilligheid en kracht beschenken had, om zich onverdeeld aan den Heere en Zijn dienst over te geven, dat hij nu ook de zonde had ingezien, om langer in het Hervormde Kerkgenootschap te blijven, en daarop van ganscher harte daarvan was uitgegaan, bereid zijnde om zich met de Gemeente, die naar Gods Woord des Heeren Gemeente blijkt te zijn, te vereenigen. Hierop is omstandig met Z. Eerw. gesproken, en toen het hem uit deze gesprekken en hetgeen verder voorviel, gebleken was, dat de Vergadering in alle opzichten met de Gereformeerde leer, tucht en dienst vereenigd was, verklaarde hij zich bij de Afgescheiden Gereformeerde Gemeenten te voegen; waarop hij ook door alle Leden als Herder en Leeraar in de Gemeente aangenomen werd en hem het regt van zitting en stemming in deze Vergadering is toegekend. Allen reikten hem met zegenwenschen de broederhand toe, dankten gezamenlijk en zongen des Heeren lof".

We mogen hier wel eens een kanttekening bij maken. Een Synode, Generaal zowel als Provinciaal, evenals trouwens een Classis, bestaat uit afgevaardigden van Kerken. Diegenen, die ter synode waren, waren inderdaad afgevaardigden, gezonden. Zij hadden lastbrieven van de verschillende Provinciale Vergaderingen. Ds. Ledeboer had die niet. Hij kwam "zo maar" op die vergadering; steeds heeft hij volgehouden, dat hij niets van die synode wist: de Heere had hem daar gebracht. En dan ontvangt hij meteen zitting, alsof hij ook een lastbrief had en afgevaardigde was!

Datzelfde was ook geschied met Candidaat Van Raalte. Deze was op de eerste Synode (wij zouden zeggen peremptoir) geëxamineerd en tot de Heilige Dienst toegelaten. En na afloop van die Synode heeft hij intree gedaan in zijn eerste gemeente. Maar op die zelfde synode werd ook Van Raalte zitting verleend, hoewel ook hij geen afgevaardigde was en geen lastbrief had.

Uit deze twee gevallen blijkt wel, dat onze Afgescheiden voorouders soms raar omsprongen met het Gereformerd kerkrecht. Men beschouwde de Synode als een soort opperbestuur, waarin alle "leiders" zitting moesten hebben. Gelukkig is men daar later anders over gaan denken, maar het is wel typerend voor de gedachtegang van onze eerwaarde en weleerwaarde broeders Synodeleden op die eerste Synodes.

Ds. Ledeboer kreeg onmiddellijk opdrachten te vervullen. Wij zou-

den zeggen: hem werden verschillende deputaatschappen opgedragen. Hij kwam in de Commissie voor de kerkelijke examens, in de Commissie voor de Acta der synode, en in de Commissie om met Ds. Scholte te spreken (die door de synode werd geschorst). Het is bekend, dat toen deze laatste zaak aan de orde was, en het nogal heet toeging, Ds. Ledeboer opstond en bad: "Almachtige God, bekeer ons, Amen."

Het is eigenaardig, dat het contact tussen Ledeboer en de Afgescheidenen maar zo kort heeft geduurd. Eigenlijk was dit contact al afgelopen, toen deze synode uitenging. Ledeboer is verder zijn eigen weg gegaan, en beschouwde zich al heel spoedig als niet behorende tot de Afgescheidenen. Later schreef hij aan een vriend — het was in augustus 1844 — "uit hoogmoed, onkunde, onopmerkzaamheid op den vinger en leiding Gods" grovelijk daarin te hebben gedwaald, "daar zij de Gereformeerde belijdenis niet hadden, noch Gereformerd waren, maar eene nieuwe secte: Christelijke Afgescheidenen". "De Heere gaf besluiten, die niet goed waren. Wij verstonden elkander niet".

Maar het feit blijft, dat hijzelf als lid der commissie voor de Acta mede-verantwoordelijk is voor hetgeen van hem daarin is geschreven — zie boven.

Ledeboer was een man, die sterk op en uit zijn gevoel leefde. Zijn gehele leven is hiervan het bewijs. Ook hij had te Leiden gestudeerd, van 1826 tot 1832, en zal dus ook de club van Scholte hebben gekend.

Hij was er echter nimmer lid van, omdat hij zich niet eens geestes met hen gevoelde. Hoewel hij een ernstig student was, was hij niet Gereformerd. Dat is hij pas later geworden.

In 1834 proponent geworden in de Ned Hervormde Kerk, stelde hij zich de eerste vier jaren nog niet beroepbaar. Het waren jaren van stille voorbereiding tot het werk dat hem wachtte.

In mei 1838 werd hij beroepen te Benthuisen, waar hij 29 juli intrede deed. Spoedig klaagden meerderen in zijn gemeente, dat hij niet Gereformerd preekte, en toen hij inzag, dat zij gelijk hadden, herriep hij, wat hij tevoren had gepredikt en bracht van toen af aan de Gereformeerde waarheid. Nu was dit laatste zeer loffelijk, maar wat nu niet bepaald loffelijk was: hij deed het soms op een wijze, die meerderen afstootte. Hij was vaak zeer persoonlijk op de kansel en durfde dingen te zeggen, die een ander niet licht zou uitspreken. Ook overtrad hij vaak de stelregel die van ouds door de Gereformeerde vaders is gevolgd, dat de Kerk niet over het hart oordeelt. Hij had altijd iets bijzonders, iets gans anders dan andere Gereformeerde predikanten. Het werd hem langzamerhand gewoonte om ongewoon te zijn. En uit al deze uitingen bleek het duidelijk, dat hij zich liet drijven op zijn gevoel.

De bediening van het Heilig Avondmaal had te Benthuisen zeer ongeregeld plaats, terwijl hij in de uitoefening van de kerkelijke tucht soms zeer eigenmachtig handelde.

In de eredienst gebruikte hij steeds de Psalmen van Datheen, omdat hij meende, dat deze de zin der Schrift beter weergaven, hoewel hij de nieuwe Psalmbijbel wel verdroeg. Wat hij echter niet kon verdragen, was de Gezangbundel. Die was voor hem uit de boze en in de meest krasse bewoordingen gaf hij uiting aan zijn gevoelens.

Het laat zich verstaan, dat dit op een conflict moest uitlopen. Dit kwam dan ook op zondag 8 november 1840, toen hij midden onder de preek het gezangenboek, benevens het ondertekeningsformulier van de preekstoel gooide. Na de dienst verzocht hij de gemeente met hem mede te gaan, en ten aanschouwen van allen begroef hij beide in de tuin achter zijn huis. Diezelfde week werd hij geschorst, en enkele weken later afgezet.

Vanaf die tijd preekte hij in zijn eigen huis te Benthuisen, of in een schuur, en niet alleen daar, maar overal waar hij maar gehoor vond. Hij werd vele malen beboet, doch betaalde nooit. Daar zijn ouders bemiddeld waren, betaalden dezen aanvankelijk deze boeten, doch hijzelf wilde dit niet, en na een poos hield dit op. Er was toen reeds een bedrag van tweeduizend gulden betaald en toen de boeten bleven oplopen, werd hij eerst gedurende een maand gevangen gezet, en later zelfs gedurende achttien maanden, van oktober 1843 tot maart 1845.

Denk het u eens even in, lezer: Uw dominee voor achttien maanden achter de tralies, omdat hij des zondags predikt en kinderen doopt! En toch, dit heeft in Nederland plaats gevonden. Ja, dit zijn inderdaad zwarte bladzijden in de Nederlandse geschiedenis. En als Ledeboer nu maar "de vrijheid" wilde aanvragen, zoals de Christelijke Afgescheidenen deden, en afstand doen van de Gereformeerde naam, dan kon hij met zijn gemeente hiervan vrij komen. Maar dat wilde hij nu juist niet. Hij achtte die een aanranding van Christus' Koningschap over Zijn Kerk.

En zo is het tot 1845 doorgegaan. Daarna is hij met rust gelaten, en is toen eerst recht begonnen het gehele land door te reizen, overal gemeenten stichtend en Woord en Sacramenten bedienend. Zijn ouderlingen deden het werk in Benthuisen wel. En zo is er een lange rij van "Ledeboeriaanse" gemeenten ontstaan, vooral in Overijssel, Gelderland, Utrecht, Zuid-Holland en Zeeland. Hij werd door de leden van "zijn" gemeenten als een herder en profeet vereerd, als gevolg van de diepe ernst, waarmede hij de leer der vrije genade predikte, van de strenge levensstijl, die hij vertoonde, en waarschijnlijk ook wel door de martelaarskroon, die hij zich had verworven door zijn lange verblijf in de gevangenis. Want hij beschouwde zijn gevangenschap als een ere, die hij om Christus' wil onderging.

Tot 1863 heeft Ds. Ledeboer zijn arbeid voortgezet. Toen werd hij gedurende een zijner reizen door een ziekte overvallen. Naar Benthuisen vervoerd, overleed hij 21 oktober 1863.

Dat hij een zonderling man is geweest, valt niet te ontkennen. Steeds vrijgezel gebleven, leefde hij in het verleden. Zijn levensopvatting en zijn geschriften geven blijk van een pietistisch-mystiek Christendom, wettisch gericht en zwaartillend. Deze zelfde levenshouding en leer vindt men bij zijn volgelingen.

Zijn gemeenten hebben zich in 1906 verenigd met enkele overgebleven Gereformeerde Gemeenten onder het Kruis, onder de naam "Gereformeerde Gemeenten"; een aantal gemeenten onder leiding van Ds. L. Boone ging met deze vereniging niet mee en ging apart staan als "Oud-Gereformeerde Gemeenten". Dezen tellen heden ten dage 66 gemeenten, met negen predikanten.

In de Gereformeerde Gemeenten, waar jarenlang de bekende Ds. G. H. Kersten de leidende figuur is geweest, ontstond in 1953 een scheuring onder leiding van Dr. C. Steenblok, welke heeft geleid tot de stichting van de "Gereformeerde Gemeenten in Nederland". Dezen tellen thans 51 gemeenten, met zes predikanten, terwijl de "Gereformeerde Gemeenten" nog steeds de grootste groep vormen met 151 gemeenten en 49 predikanten. We zullen de Ledeboerianen en hun predikanten later nog wel meer tegenkomen.

## Flitsen van de Synode van de Geref. Kerken (Syn.) in Nederland

Op de mooie bosweg naar de Blijde Werelt in Lunteren waren gehandicapten in rolstoelen juist bezig met hun middagwandeling toen de synodeleden er arriveerden voor hun eerste vergaderweek. Vrijwillige helpers en helpers reden hen rond. In die eerste vergaderweek kwam ook het rapport over het diaconaat aan de orde. Dat ging o.a. over de recreatie van bejaarden, gehandicapten en overbelaste huismoeders. Maar beter dan uit welk rapport ook, konden de synodeleden in deze eerste week ervaren wat dit stuk diaconaat betekent, wanneer ze eens even binneliepen in de recreatiezaal van de gehandicapten (invaliden, zeiden we vroeger, alsof deze mensen minder "waard" waren) of wanneer ze hen in autobussen zagen wegrijden voor een rondrit over de Veluwe.

Hier zag men het diaconaat volop in actie. Mensen die altijd in een kamer moeten zitten en die er weer eens echt uit waren. Mensen ook, en zonder hen kan het diaconaat niet bestaan, die helpen. Niet door geld te geven, maar door zelf achter een rolstoel te gaan staan.

De eerste dagen is de synode vooral bezig geweest met de pastorale zorg voor hen, die niet in een gewone gemeente vertoeven. Het ging hierbij o.a. om gevangenen, om zieken, mensen in het buitenland en schippers. Een omvangrijk stuk werk, waarvoor ook talrijke gespecialiseerde predikanten zijn ingezet (alleen voor de ziekenhuizen zijn dat er al 42). Ook het industriele pastoraat kwam aan de orde en evenals bij andere vormen van bijzondere pastorale zorg werd er over geklaagd, dat het te weinig leeft in de plaatselijke gemeenten. Dat gold ook de gevangenen: wat doet men voor mensen die uit een gevangenis worden ontslagen? In de gevangenis kregen ze bezoek van dominees; kerkkoren kwamen voor hen zin-

gen. Maar als ze weer vrij zijn, valt dat vaak helemaal weg, terwijl ze dan juist hulp nodig hebben om weer in de maatschappij geaccepteerd te worden.

Uitvoerig is er gesproken over radio en televisie en met name over enige uitzendingen van het IKOR in samenwerking met het Convent van Kerken, waarin de gereformeerde kerken participeren. Het ging vooral om drie programma's, namelijk de film "Zoon der mensen", "Werken op zondag" en het Dubio-programma waarin da. M. A. Krop, hervormd predikant te Groningen zei: "Dood is dood" en daarmee het christelijk belijden

over de opstanding en het eeuwige leven ontkende. Inmiddels kon de discussie niet worden afgerond omdat dat het vrijdag was en er geen tijd meer was voor de behandeling van de vele amendementen die uit de synode naar voren kwamen toen het op beslissingen aan kwam.

Bezoek kreeg de synode van de directeur van het Christelijk Instituut in Zuid-Afrika, ds. C. F. Beijers Naudé. Zijn instituut ijvert voor betere verhoudingen tussen

de rassen. Hij deed een dringend beroep op de synode om medeverantwoordelijkheid te dragen voor de problemen in Zuid-Afrika. "Naar wat vanuit gereformeerde kerken gezegd wordt, luistert men bij ons nauwkeurig", zo zei hij. D. Kruyswijk, praeses van de synode, had in z'n welkomswoord reeds tegen ds. Beijers Naudé gezegd, hoezeer men zich ook bij ons zorgen maakt over de problematiek in Zuid-Afrika.

## Het is nu nog gemakkelijker om met de familie dit jaar naar Nederland te gaan!

De KLM heeft nu een speciaal laag tarief voor jongeren tussen 12 en 26 van \$200.\* vanaf Montreal, \$215.\* vanaf Toronto.

Dat kan een aanzienlijke besparing voor U betekenen als U kinderen in die leeftijdsgroep hebt. En kinderen tussen 2 en 12 jaar betalen natuurlijk nog steeds de helft van het tarief voor volwassenen, baby's onder 2 jaar betalen slechts 10%!

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\$377.**	\$339.** economy klasse, 17-28 daags retour tarief voor volwassenen.

\* \$10. extra voor alle vluchten binnen een der hoogseizoenen. Deze vallen als volgt: Oostwaarts: 20 juni t/m 25 juli, 15 dec. t/m 4 jan., 23 maart t/m 12 april. Westwaarts: 20 juli t/m 31 aug., 15 dec. t/m 4 jan., 23 maart t/m 12 april.

\*\*Voor elke vlucht op een vrijdag, zaterdag of zondag dient U \$15. bij te betalen. Deze tarieven liggen \$65. hoger vanuit Winnipeg, \$102. hoger vanuit Calgary/Edmonton en \$141. vanuit Vancouver.

Neem een van de meer dan dagelijkse KLM-vluchten op een weekdag (maandag t/m donderdag) vanaf Montreal rechtstreeks naar Amsterdam. Alleen de KLM geeft u keuze uit zoveel vluchten per week.

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Kijkt U eens op de kalender welke tijd U goed zou uitkomen voor die lang voorgenomen reis naar Holland.

Er is geen betere tijd dan nu!

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## WHAT IS THE BIBLE?

(Continued from page 1)

accentuate His full divine power. Apart from Christ, the Bible is only a book. Except for Christ the Bible would not have been written. As we said, Christ is both the Author and the message.

The Bible is a book with a message to be told. And because it attaches us to Christ, the cosmic Redeemer, its message is for the whole life of man, scholarship not excepted.

(3) The Bible is law, ordering principle. It is not just a collection of subjective opinions about God. It is basically God's word to man, His opinion, His interpretation, His judgment on man. Nor is it a collection of objective truths, available as well to believer and unbeliever. It is rather an ordering principle, a book of general revelation. God's Word is law that subjects the creation to His will.

When we stress that the Bible is a law-word, we do not mean that all we have to do is learn the Bible. Nor does it mean that there are no scientific or philosophical tasks. But we do mean that there are no autonomous (self ruling) scientific or philosophical tasks. Philosophy is a human enterprise. It cannot be autonomous because man is not a law to himself. The creation groans in its bondage and man is carnal, sold under sin but the law is holy, just and good (Romans 7:12). Therefore scholarship, business statecraft must be scripturally directed. This is why we begin with a consideration of the Bible. Here in the Word of God written we find the structural principles for learning, politics, business, labor, home, marriage — for every life structure and every life situation.

Therefore, because the Bible is law, it is not of first importance what my interpretation of the Bible is. No, of first and decisive importance is the Bible's interpretation of me. It says that I, without God's Spirit to enlighten me, cannot understand the things of the Spirit. That without God's Word to illuminate my life's path, I walk in darkness. That I cannot sit as judge of the Bible because the Spirit, speaking through the Scriptures, is the supreme judge of me, of all controversies in the church, of all doctrines and actions of men. Therefore, it is wrong to explain the essence of the Bible

as Israel's faith in God. The Bible always transcends the culture and the time in which it is embedded. The Bible is essentially the Word of God's faithfulness to His people.

(4) The Bible, seen in the light of the foregoing, is a word of power. As the angel said to Mary, no word (promise) of God is without power (Luke 1). Every promise becomes reality.

— its message begets life (James 1).

— its preaching produces faith (Romans 10)

— it judges the thoughts and intents of the hearts (Hebrews 4)

— its gospel is the power of God to salvation (I Corinthians 1)

— it is a lamp that gives light to walking feet (Psalm 119)

— it is a hammer to break man's hearts (Jeremiah 23)

— it is profitable for reproof — for resetting the direction of your life, that the man of God may be completely furnished for good works (II Timothy 3:16, 17)

— it is a book of life, for it attaches us to Jesus Christ (John 5)

— it is a promise that becomes reality. That is why the Bible speaks so often about the faithfulness, the truth and the unchangeability of God.

— it is truth that commands. Therefore we must walk in the Word, obey the Word, abide in the Word. In the Bible word and truth are interchangeable.

— it is truth that cleanses (John 7)

— it is truth that liberates (John 5). Jesus said, "If you abide in my word . . . you shall know the truth and the truth shall set you free."

— it is a word of life. Man shall live by every word that proceeds from the mouth of God (Matthew 4)

Because it is living, we must not consider it first of all as an object, not even as a holy object, for that removes it from the living God. Objectivism drives a wedge between God and the Bible. The Word begets life, renews life, restores life.

Because it is a light, we should be most concerned to shine the light, not look at it for its own sake. The Bible calls the Word a lamp. Calvin called it a pair of spectacles. It is a light by which to see. Therefore, if we read the Bible right, we will soon want to

turn in order to live and walk in its light.

The Bible is not so much description as prescription (which in prescribing also describes). It is not so much explanation as proclamation (which in proclaiming does explain). It tells of the mighty acts of God in Jesus Christ. It is not so much information as it is a grand performative: God speaks and it is done. The Word will not return empty, but will accomplish its set purpose (Isaiah 55).

Therefore we must respond in obedience. Romans 16 calls this stance the obedience of faith. It means to stand on a lower level, listening to the sovereign word, spoken from a throne level.

The question is: Am I in the grip of the Word? It was with a sigh that the Psalm writer wrote, "O that my ways were directed to observe your statutes that I might observe them unto the end." Note the longing of the Psalm writer. He knew he had made only a small beginning. Psalm 86:11 says "Teach me thy way oh Lord. I will walk in your truth. Unite my heart to fear your name."

Our task today is to be reformatively active. To engage in reformation according to the Word of God. To live out of the Word.

The Bible is the Word of God written. We believe and we confess that Scripture, the Word of God written, in instructing us of God, ourselves and the structure of creation, is that integral and active divine Word or Power by which God, through His Spirit, attaches us to and enlightens us in the Truth, which is Christ.

So then, it all depends upon your approach to the Bible. How can you know what God's will is for your life? God in His Word replies, present your bodies, your very selves, as living sacrifices to God, for this is your reasonable service. And be not conformed to the world but be transformed by the renewing of your mind in order that you may know what is the good and acceptable and perfect will of God. Surrender precedes understanding.

Here is the inescapable circle of understanding the Bible: It alone, in attaching us to Christ, renews our mind so that we can understand it. And we can know, we can have heart knowledge, we can gain clear understanding of the will of God, but only when we offer ourselves in full-life surrender to God. This closed circle is not a predicament but our happy condition. It is the circle of faith and life.

## DISCOVERY III SERIES

Educator James Olthuis told 300 people who attended the first of the Discovery III lectures in Wilfordale on October 27 that "Our children are blessed with unparalleled opportunities to learn, our teachers have the best ever in learning materials, our schools are generally functional and beautiful. No doubt we have individual teachers and schools which are exceptions. Yet to our horror we are discovering that we have raised a generation without vision, without commitment, without meaning and purpose in life. Many parents have given their children the best in education only to realize that the children are not interested, in fact, often reject everything their parents stand for and believe in."

Dr. James Olthuis is assistant professor of ethics at the Institute for Christian Studies in Toronto. He told the group "the student as an image-bearer of the Lord is a whole person to be guided at school toward responsible maturity in preparing for his calling in the unfolding of creation and the coming of the kingdom of God. . . . As confessors of Christ we must join hands and see to it that the Lord's name is praised in education."

The Discovery III series is sponsored by the non-denominational Association for the Advancement of Christian Scholarship which has joined with other local Christian educational institutions to encourage discussion of the major problems facing all Christian educational efforts. The AACs, which also sponsors the graduate Institute for Christian Studies cooperates with its international membership to present an annual lecture series for the Christian community. Five lectures will be held as far north as Edmonton, Alberta as far south as Memphis, Tennessee, as far east as Paterson, New Jersey and as far west as Vancouver, British Columbia.

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## TO OUR NEW SUBSCRIBERS

During the last few weeks new subscribers have joined our big "Calvinist-Contact-family". We welcome them heartily.

One of the added attractions to a subscription to Calvinist-Contact is the membership of World Contact Canada. World Contact Canada is an organization which takes care of charterflights. As a new subscriber you have become automatically a member of World Contact Canada — without any additional cost — unless you let us know that you don't want this membership. You are completely free, but if we don't hear from you, you are enrolled as a member of World Contact Canada and eligible to take part in the charterflights.

A few things should be mentioned:

- You have to be a subscriber to Calvinist-Contact and consequently a member of World Contact Canada for at least half a year before you can make use of the charterflights.
- all the charterflights are organized by World Contact Canada, which organization carries the sole responsibility. Calvinist-Contact can under no circumstances be held responsible for or in connection with these flights.
- all flights in the 1972 schedule take place on weekdays, not on Sundays.
- World Contact Canada maintains its own communication with its members. All correspondence re flights should be directed to World Contact Canada, P.O. Box 662, Burlington, Ont. and NOT to Calvinist-Contact.
- So far only charterflights to Holland (and back) have been scheduled. Other plans are being considered, about which World Contact Canada will keep its members informed.

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## Let's Play Chess

Editor: Charles Hess

### SOLUTIONS OF THE SEPTEMBER PROBLEMS

Nr. 456

Bouma's production was apparently too difficult for our men. The fine idea in the problem was used by many others. In the past we had quite a number of examples in our monthly program.

1. R(6)-KB6 waiter.

1. —, R(B1)xR; 2.N-6ch!!; RxN; 3. N-KB5 mate.

BxN; 3. N-QB6 mate.

1. —, R(R3)xR; 2. R-KB4ch!; RxR; 3. Q-Q6 mate.

BxR; 3. N-KB3 mate.

This is just excellent!

Nr. 457

Mortensen tried to fool his solvers: 1. B-KB2 waiter.

1. —, B-Q6; 2. 0-0-0 mate. The other variations are simple.

Nr. 458

This French problem is also a jewel:

1. N-KB5, thr. 2. SxRch, and 3. PxKP mate.

1. —, BPxP; 2. S(K8)xPch and 3. R-K5 mate.

1. —, R(B)xP; 2. BxR and 3. N-KB6 mate.

1. —, NxP; 2. B-Q4 1. —, KPxP; 2. B-K5 1. —, R(K)xP; 2. B-N5

1. —, BxP; 2. B-R4. Pure logic in this masterpiece.

Nr. 459

1. N-K5, thr. 2. Q-K4 mate. 1. —, R-N3; 2. N-KB3 mate.

1. —, R-Q6; 2. Q-B4 mate, etc. 1. N(Q)xPN5?, R-N3 and no mate or 1. N(Q)xPB4?, B-Q6 and no mate either. This is a matter of precision. You would think it doesn't work, but it DOES!

DUTCH

456 1. Tcf6, TfxT; 2. Se6, Te6; 3. Sf5 mat. 2. —, Le6; 3. Sc6 mat.

1. —, ThxT; 2. Tf4, TfxT; 3. Dd6 mat. 2. —, LxT; 3. Sf3 mat.

457 1. Lf2 waiter. 1. —, Ld3: 2. 0-0-0 mat.

458 1. Sf5, dr. 2. Se3; 3. de mat. 1. —, cd; 2. Sd6: 3. Te5 mat etc.

459 1. Se5, dr. 2. Dd4 mat.

### SOMEWHERE A CHILD IS CRYING . . .

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by

COR W. BARENDRECHT

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Let's make  
it a real  
big  
campaign!



# PULPIT AND PEW

PAGE OF INFORMATION ON CHURCH LIFE - FOR THE REFORMED COMMUNITY

EDITED BY REV. F. GUILLAUME

## ARE WE ONE BODY, WE?

How do we really feel as free Christians in this land of ours, this land of beauty and happiness? Do we really count our blessings? Are we aware of our exceptional position in this period of the world history which is more serious than ever?

Let me draw a limited sketch of the situation in our community. We find ourselves in discord in many respects. We are divided as pro's and con's in the field of Christian Education. The trouble we experience in bearing on the heavy load is simply this that only a part of our constituency sees Christian Education as a God-given task.

We are in disagreement on the work of the CLAC and on the power in the Justice and Liberty Foundation. The fact that God clearly puts His Word into the mouths of those men, who never seem to get tired of going on under the banner of Jesus Christ, does not even unite us either.

We take the right, more or less reserved for ourselves alone, of being squarely opposed to the Institute for Christian Studies, where more and more men and women from all over the world are coming, enrolling themselves just there, where they will not get degrees nor be able to graduate, only because they have found that at this Institute their study will be Scripturally directed.

When some people among us put all their energy into Evangelism, voices are heard saying that this work is not so urgent in this time, while others criticize that these workers are too fanatic, as if telling the good news to others is not a clearcut command, spelled out by our Lord Himself.

Lectures and stories about faith healing cause deep contention instead of united praise and thanksgiving. Strong emphasis on the work of the Holy Spirit seems to be dangerous because it scatters people more than it binds them together.

The discussions on our responsibility as Christians in politics have hardly started but we hear already fellow Christians stating that they don't have any use for it and shall not spend one penny for that cause.

Some of us speak up against Kathrine Kuhlmann, while others call Billy Graham the Antichrist. We also have people among us who are upset against the AACs to such an extent that they forget their calling from God in love to their fellowmen and bluntly state, "I am through with these men."

All in all we find ourselves in quite some confusion of tongues. Every speaker thinks he is right, prepared to fight for his point. What about that remarkable word in Isaiah, "Do not destroy it, for there is a blessing in it"? If we would begin to apply this advice to our attitudes and relationships today, how much improvement would soon be seen!

Moreover, by now quite a number of our people have seen the film "Love to Russia" and have taken along a copy of the monthly "Underground Evangelism." Now many of us have learned that Christians behind Bamboo, Iron and Sugar Cane curtains are maintaining their faith in Christ against tremendous odds. In the October issue of U-E we read, "Let no Christian as fortunate as we, still living in freedom from religious restrictions, sin against God by failing to pray for these unknown and unsung heroes of the faith who face the dangerous and difficult role of living for God under communism."

In the light of all this, questions come up in our minds: Why are we still free while so many fellow Christians must suffer for their faith? Doesn't this tell us that our freedom, too, will get lost? How do we use the many chances we still have? Do we spend our time well before the darkness will fall upon us?

These people must keep their faith without any help from the side of men. We have the luxury of our churches and societies and actions: our study books and magazines. Compared with them, how strong is our faith now in God Himself and in personal communion with Christ? Bibles come into their hands by U-E, a ministry to the suffering church in the communist world. Those people receive them as unbelievable treasures. What does the Bible mean to you and me today and how do we use it?

If we realize what is going on in this respect by the many unnamed workers of Underground Evangelism, this should deepen our faith and set afire our zeal to work hard for our Lord. It even could unite us in prayer for His help, and also bring us together in our views which often differ so widely.

Jeremiah had something to say on this: IF IN A SAFE LAND YOU FALL DOWN, HOW WILL YOU DO IN THE JUNGLE OF THE JORDAN?

## INVETERATE

Latin: in — vetus (in — old), from inveterate, to become old. The English adjective inveterate stands for "firmly established over a long period; deep-rooted. Also: settled in a habit, practice, or prejudice. The church cannot help that it is old, but it needs to be revived time and again. Every true christian should never settle in any respect but permanently pray for the renewal of heart and life by the Spirit.



"Service Indeed" brought an inspiring report:

### DIACONATES IN ACTON Project "Cedar Springs"

Much has been written about renewal of the diaconate. Renewal of her task inside and outside the congregation. It would take us too far afield to talk about all the aspects of the diaconal work; we are thinking for instance about involvement of women and members of the congregation in diaconal work and about the fact that services rendered should not be restricted to co-religionists alone but to the whole world because the whole world is the Lord's. In relation to above mentioned we like to tell you how "Project Cedar Springs" was started and what it involves.

Ontario Hospital School in Cedar Springs is operated by the Government for the benefit of retarded children. Amongst these thousands of children there are large numbers who are abandoned by their parents. They never get any letters or gifts or love from anybody.

This was brought to our attention and we as deacons decided to try and do something about it.

In our church-bulletin we put a questionnaire that asked for volunteers who would serve on a committee, for people who would write once a month to a child, send a postcard, a birthday-gift or donate pin-money of \$1.50 a month.

In the meanwhile contact was taken up with authorities of the hospital school in Cedar Springs. Lists of eligible pupils were obtained and also suggestions for birthday-gifts for boys and girls and for the residences.

After a month there were enough responses to our questionnaire in the bulletin, to proceed. Two deacons met with a group of volunteers and a board was chosen.

All the available material was turned over to this board and from there on they were on their own.

At the moment about eighty members of our two churches are involved in this work and approximately fifty children are the recipient.

The letters of appreciation and thankfulness are heartwarming. We are sure that there are many more institutions of the same nature in Eastern Canada that could be served in this way by our churches, involving church-members in diaconal work.

The deacons of the Sarnia I and II CRC diaconates.

Two quotations from the Presbyterian Journal:

### RUSSIAN SEES DIALOGUE AS HELPING COMMUNISM

New York (RNS) — A Soviet ideological journal has predicted that the Christian-Marxist dialogues now expanding in various parts of the world will play a key role in the continuing struggle between Communism and Capitalism.

It asserted that although churchmen will attempt to use the dialogues to "spread anti-Communist propaganda," Christians through the dialogue, will eventually see that "scientific Communism alone presents a genuine program for the remodeling of society, one which answers to the needs of all mankind."

"The exposing of clericalism as a foe of the people is one of the important tasks in the struggle against worldwide bourgeois ideology," L. Velikovich said in his article, "Religion as a Weapon of

## SCANNER

Imperialism in a War of Ideas Against Socialism."

It appeared originally in "Politicheskoye Samoobrazovanie" (Political Self-Education), No. 9, Moscow 1970. The article was translated here and published in the May issue of Religion in Communist Dominated Areas (RCDA), a National Council of Churches publication edited by Paul B. Anderson and Blahoslav S. Hruby.

### DROP 'GENESIS' WRITER, BAPTISTS TELL PUBLISHER

St. Louis (RNS) — Messengers to the Southern Baptist Convention's annual meeting have directed their Sunday School Board to replace British Bible scholar G. Henton Davies as an author in its controversial Bible commentary series.

The move grows out of a dispute which arose at the denomination's 1970 meeting when some objected to Dr. Davies' interpretation of the 22nd chapter of Genesis.

Dr. Davies, principal of Regent Park College, Oxford, wrote that God had not ordered Abraham to

sacrifice his son Isaac. "What could regard such a command as coming from God?" he asked, and concluded that the idea came from "the psychology of his (Abraham's) life."

Several Baptist editors claimed that the interpretation made the School Board find another writer and proceed with the commentary according to the vote of the convention.

The motion, presented to the Convention considered the whole commentary unreliable and asked that it be withdrawn.

Broadman Press, the Baptist's publishing house, approached the Bible scholar and asked him to revise his text. Although he indicated that he was willing "to give more space to conservative views," he said that he was not willing to compromise his conclusions.

The messengers endorsed a motion which advised the Sunday School Board that "the vote of the 1970 convention . . . has not been followed and that the Sunday School Board find another writer and proceed with the commentary according to the vote of the convention."

The motion, presented by the Rev. Kenneth Barnett of Lawton, Okla., won by a 300-vote margin. "I don't see how a man with his convictions can rewrite the commentary with due consideration to the conservative point of view," said Kenneth Bowen of Forest City, N.C., of Dr. Davies.

dit was "with him." For Paul this state was "gain" — something that is hard to imagine if it were unconscious. The Catechism (L.D. 22) points to a very explicit passage where mention is made of "being with the Lord!" (I Corinthians 5:8).

The doctrine of "soul sleeping" has often been propagated on the fringes of the Christian church. But the orthodox belief has always been, as Article 40 of the 42 Articles of Edward VI has it, that "they which say that the souls of those who depart hence do sleep without all sense, feeling, or perceiving till the Day of Judgment, do utterly dissent from the right belief disclosed to us in Holy Scripture."

From Grimsby, Ont., via the CR Church bulletin comes the following item:

### DID YOU KNOW?

The Government of Egypt ordered 40,000 New Testaments from the Bible Society to distribute to the Egyptian army. In addition 6,000 Bibles were ordered by the Ministry of Education. The Bible Society needed 40 tons of paper to fill these orders. The Canadian Bible Society rejoices that the United Arab Republic, which is largely Islamic, has seen fit to distribute these Christian Scriptures. Receiving these requests is an answer to prayer and it seems like a miracle.

## HITHER and YON

This comes from Alberta, Otterwell C.R.C.:

### HELP WANTED

It was good to see the great number of people who came to see the showing of the "Voice of the Martyrs". We thank you all for the response and the offering of \$146.10. September 10, Rev. Wurmbrand will be speaking at McDougall United Church. We need volunteers as ushers and book table workers.

Bowmanville, Ont. Maranatha C.R.C.:

### PROJECT BIBLES FOR MEXICO

It's simply an honest endeavor to supply every Bibleless home in Mexico with a Bible. We are committed to placing only the Word of God in the homes of Mexico, not what someone says about the Word. Our goals for 1971 are 150,000 complete Bibles at \$1.00 per Bible and 250,000 New Testaments at \$0.50. Please pray about this and then give as much as you possibly can to send Bibles to Mexico.

This story tells how a congregation may get involved in other church members who are on trip: Victoria, B.C. C.R.C. bulletin carried the note:

A Calvin College Alumni "Alaska Tour" involving 18 people will terminate in Victoria, next Sunday. Volunteers (with cars) are needed to transport these people to the morning and evening services. Please, phone if you will give us an hand in this. A fellowship hour with this group may be arranged after the evening service. The Tour leader Mr. James P. Hoekinga is Calvin College's director of Information and has already volunteered to act in this function in our midst as well.

Smithers, B.C. C.R.C. had pointed out quotes in its bulletin:

### QUOTES

Whenever the going seems easy, make sure you are not going downhill.

The most untamable thing in the world has its den just back of the teeth.

If a sermon pricks your conscience, it must have had good points.

The bulletin of First CRC of Edmonton, Alta. has a weekly Pastor's Corner. I quote this one because it deals with a matter which was in discussion lately among adherents of the New Theology. The writer of this short article is fortunately of a different opinion:

One reaction to the message of last Sunday evening contains a question concerning the alleged "sleep of the soul". "We know what great comfort it must be for those left behind to assure them that their loved ones are with Christ, but is it Scriptural?"

writes my correspondent. Many passages in Scripture, after all, refer to the dead as being asleep. From the sermon we learned that the Bible uses many images to describe the state of the dead.

Some of these refer to the lifeless body which "falls asleep" and then suffers decomposition (Acts 13:36 for instance) and others to the spirits of believers who are with Christ (Philippians 1:23, for instance). There is no contradiction between these two passages but the point of view is different.

The word "sleep" is used with reference to the bodies of the dead for the obvious reason that they resemble the bodies of sleeping people. To extend the metaphor and apply it to the state of the soul after death is not warranted.

From the saying of our Lord "Lazarus has fallen asleep" (John 11:11) one can at most conclude that Jesus' friend has not been permanently removed from the earth. Other sayings of our Lord point clearly to a conscious existence after death. The parable of the rich man and Lazarus (Luke 16:19-31) hinges on this belief. Jesus' own spirit was in "Paradise" after death and "in the hands of the Father" (Luke 23:43, 46).

The soul of the dying Jewish ban-

The Kildonan, Winnipeg, Man. CRC bulletin mentioned this decision of the consistory:

On suggestion of Young Calvinist Federation, director Rev. J. Lont the consistory decided to suggest to our Y.P.S. that instead of a youth elder we appoint a married couple as youth consultants. We ask the young people to nominate two couples, of which consistory will make an appointment.

The following deals also with Young People; in this case Classis Eastern Ontario had to discuss an important letter. The report was found in the bulletin of Brockville, Ont. C.R.C.:

Classis discussed at great length the important matter concerning our young people and their organization, especially the Eastern Ontario League. This league (of which the Brockville societies are members) sent an urgent letter to classis asking for support, since it is rather clear that many of our young people societies in this part of our province are not flourishing.

John Beimers, president of Eastern Ontario League, was asked to be present for the discussion. Matters discussed were such things as, should we be concerned about organizations on local levels or league levels? Would the young people respond more readily if the organization were not as formal?

Do young people have different interests? What are their desires? As you can read for yourself, we are very concerned about the future of the young people and their interest. Perhaps more benefits and fruitful work will result if we all work at our best level in order to promote the causes of our youth, to understand them and communicate with them — so that we are one!

## TRY IT

No. 53

Hi, Plato's ideas are fruitful for sick people!

Solution No. 52:

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**Calvinist-Contact**  
Box 312, Station B,  
Hamilton, Ont.

We would like to share with our acquaintances our joy with the arrival of our daughter

**KRINSTIN JOY**  
on October 12, 1971.

Wayne & Gertie Sjaarda  
(nee Kramer).

523 Mary St.,  
Woodstock, Ontario.

With gratitude to the Lord we wish to announce the birth of our daughter

**TERESA HENDRIKA**  
John and Anny DeRoos.

A sister for Walter, Renetta, Greta, and Thomas.

October 26, 1971.

221 Fruitland Rd.,  
Fruitland, Ont.

Grateful to God, the Giver of life, we are delighted to announce the birth of our third child, a daughter named

**AUDREY RITA JOCELYN**  
born on November 3, 1971.

A sister for William and Allan.

Thankful parents:  
Henry and Elaine Lammers.

55 Algoma Drive,  
Guelph, Ontario.

The Lord has given us reason for much gladness with the birth of our dear little daughter and sister

**WILMA ELAINE**  
Dick and Linie Broer,  
nee Lammers.

Cathy, John, and Brenda.

November 4, 1971.

4078 Flemish Drive,  
Burlington, Ont.

Glory to God for another miracle,  
7 lb. 10 oz. baby daughter

**KELLY HELENA**  
and baby sister for Jason.

Theo Postma.  
Helen Postma-Terpstra.

R.R. 3, Campbellville, Ont.  
November 5, 1971.

Thankful for God's blessings, we are very happy to announce the birth of our daughter,

**ROSALEE MARIA**  
on November 8, 1971.

Gary and Allie Kempenaar,  
nee Sybersma.

R.R. 2, Campbellville, Ont.

Mr. and Mrs. R. van der Veen of R.R. #1, Laurel, Ont. are happy to announce the forthcoming marriage of their daughter

**CORNELIA**  
to  
**WILLEM A. KUYVENHOVEN**  
son of Mr. and the late Mrs. C. J. Kuyvenhoven, 36 Persynstraat, De Lier, Z.H., The Netherlands.

Rev. G. Nonnekkes officiating.

Voor de vele blijken van belangstelling ondervonden bij het overlijden van onze geliefde vrouw en moeder

Maria Termorshuizen-Overgaauw bevelgen wij langs deze weg onze welgemeende dank.

E. Termorshuizen en familie.

R.R. 1, Grimsby, Ont.

Impressed and comforted by the many tokens shown and received at the time of the death of our dear husband and father

Jacob Koolman,  
and by the presence of so many at his funeral, we express our heartfelt thanks.

The Koolman family.  
Stoney Creek, Ont.

On Friday, November 19, the Lord willing, we hope to celebrate with our parents and grandparents

**AREND JONKERS**  
and  
**ALBERTIEN JONKERS**  
(nee REIBER)

their 30th wedding anniversary.

We thank the Lord for His care and guidance in the past and pray that He will grant them continued health and happiness together in the years to come.

Their grateful children:  
Bill and Gertie Jonkers,  
Angela and Cathy,  
Indian River, Ontario.  
Theo and Ann Hiemstra,  
Terry and Christopher,  
Vars, Ontario.  
Ralph and Tina Daling,  
Dawn,  
Bailieboro, Ontario.

529 Romaine Street,  
Peterborough, Ontario.

On Sunday November 21, 1971, the Lord willing, we hope to celebrate with our parents the occasion of their 25th wedding anniversary.

**PETER VISSCHER**  
and  
**WILLEMENA VISSCHER-OLDENHUIS**

"Yes, Lord, let Your constant love surround us, for our hopes are in You alone." - Psalm 33:22.

Mary.  
Bert & Tina.

R.R. # 1, Hay, Ont.

Mede namens onze kinderen zeggen wij allen hartelijk dank voor de vele blijken van belangstelling bij onze 40-jarige echtvereniging ondervonden.

A. Veltman-Mollema.  
G. Veltman.

30 Trueman St.,  
Brampton, Ont.

Durham Christian High School invites applications for a

**PART-TIME TEACHER**  
(8 hours/week) of art for the second semester. Write or call R. Siebenga, Principal, Box 238, Bowmanville (Ph. 623-5940).

**HELP WANTED**

Why not join a company where there are no lay-offs! If you have a car contact Bob Wilson about a wonderful future with Electrolux (Canada) Limited, 332 Queen St., Kingston, Ont. or call 548-7897.

Wanted:

**MOTHER'S HELPER**  
in family of three little children. Live in plus \$100 a month. South-West Ontario. Write to no. 2394, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

**BEN IK ALLEEN IN DEZE WERELD?**

Christelijke jongeman, 29 jr., zoekt kennismaking met net meisje, 21-29 jr. Kind geen bezwaar. (Ik hou van de natuur en boerderij.) Stuur alleen een serieuze brief (met foto?) naar no. 2393, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

**PRIVATE**

5½ ACRE FARM, 10 miles East of Hamilton, just North of Grimsby in the Village of Grassies, 6-room frame home on a well-treed lot, large bank barn in good condition. Has been in same family for nearly 100 years. Will sell this good investment property for \$28,500.00. Call Smithville, Ont. 957-7119.

**SJOELBAKKEN**  
als Kerstgeschenk.

6 voet — 20 schijven 2" — spray finished \$13.95 plus tax. F.O.B. Vineland. Zend certified cheque of money order. Beamsville Refinishing, #8 Highway, 1 mile W. of Vineland, Ont. 562-4023.

**Bent U reeds lid van "HOLLAND CHRISTIAN HOMES INC."?**

Ons doel is het oprichten van een tehuis voor ouden van dagen van Nederlandse afkomst en behorende tot de kerken der Reformatie.

Lidmaatschap bedraagt \$5.00 per jaar.

Zend uw betaling aan: Holland Christian Homes Inc., P.O. Box 4127, Station D, Hamilton, Ont. Voor inlichtingen schrijf aan D. Brinkman, R.R. 1, Bowmanville, Ont.

Heden nam de Here tot Zich onze geliefde echtgenoot, vader en zoon

**BEREND HENDRIK WIKKERINK,**  
op de leeftijd van 43 jaar.

Ps. 121:4: "Zie, de Bewaarder van Israel sluimert noch slaapt."

Mrs. M. Wikkerink.  
Joyce,  
Delina,  
Eileen,  
Henry John,  
Ingrid.

(Vader) H. J. Wikkerink.

8 November 1971.

408 Glen Allan,  
Beamsville, Ont.

Inplaats van bloemen donaties aan Tuberculosis and Respiratory Diseases Assn. zullen op prijs worden gesteld.

Op 8 november 1971 nam de Here tot Zich, na een geduldig gedragen lijden, onze geliefde broeder

**BEREND HENDRIK WIKKERINK,**  
op de leeftijd van 43 jaar.

Zijn getuigenis van "Mijn genade is u genoeg" is onze troost.

Holland:  
J. TerHorst.  
L. TerHorst.  
Wikkerink.

Holland:  
W. Bussink.  
J. Bussink-Wikkerink.

Trenton, Ont.:  
P. Van Essen.  
B. H. Van Essen-Wikkerink.

Holland:  
J. H. Wikkerink-Schoppers.

St. Catharines, Ont.:  
G. Lammers.  
J. Lammers-Wikkerink.

Trenton, Ont.:  
A. Den Ouden.  
I. Den Ouden-Wikkerink.

Trenton, Ont.:  
D. C. Wikkerink.  
F. Wikkerink-Otten.

Holland:  
D. Hengeveld.  
J. Hengeveld-Albers.

Holland:  
G. Tolcamp.  
G. Tolcamp-Albers.

Holland:  
H. Bussink.  
L. Bussink-Albers.

Beamsville, Ont.:  
J. Wikkerink.  
D. Wikkerink-Hoornenborg.

Alliston, Ont.:  
J. Klein-Ikkink.  
S. Klein-Ikkink-Smart.

The Consistory of the Mountainview Chr. Ref. Church of Grimsby, Ont. wishes to express its sincere sympathy to Mrs. B. H. Wikkerink and family in the passing away of their husband and father.

With thankfulness we remember his years of service to the Lord as elder and treasurer of our congregation.

May God's grace be richly bestowed upon the bereaved.

Rev. J. J. Hoytema,  
president.  
J. B. Hoytink, clerk.

November 8, 1971.

**Prince Edward County**

330-acre farm, 8 miles from Town on paved road. 240 acres good loam and clay-loam soil, balance wood and pasture. 1½-storey 3-bedroom home with modern kitchen, bath and oil furnace. Tenant house with bath. Large dairy barn has 46 stanchions plus box stalls, pipe line milker, bulk tank, milk house, 943 lb. pool #1 milk quota, 124,000 lb. Annual Market sharing quota, 75 head cattle, water bowls, stable cleaner. Second barn for young cattle, silo, machine shed, 2-car garage. 660 ft. water frontage. Full line of machinery. Property can be bought separately or would consider small property as trade-in for down payment. (Outstanding opportunity.) Apply to —

**Gerald Vincent, Realtor**  
P.O. Box 595, PICTON, Ontario.  
Phone 613-476-5697.

If you are swept off your feet, it's time to get on your knees.

Fred Beck

It has pleased the Lord to take unto Himself His child, our beloved husband, father and grandfather

**MARTINUS LOOS,**  
at the age of 84 years.

We are thankful to the Lord for all He has given us in him.

Zeist:  
W. F. G. Loos-VanderHoeven.

London, Ont.:  
M. C. G. Bouma-Loos.  
Rev. G. Bouma.  
Meika  
Martin.  
Keith.  
Joanne.

Zeist, The Netherlands,  
October 15, Anno Domini 1971.

On October 30, 1971 it pleased the Lord to take unto Himself our dearly beloved son and brother

**JASON CHRISTOPHER OLTHOFF,**  
at the age of 19 days.

Jesus said: "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God." Luke 18:16

Ben & Florence Olthoff,  
nee Bylsma.

Jeffery.  
420 Merlin St.,  
London 35, Ont.

"Out of the mouth of babes and sucklings hast thou ordained strength." Psalm 8:2A.

On October 30, 1971 the Lord called home his child.

**JASON CHRISTOPHER OLTHOFF,**  
after an earthly life of 2½ weeks.

Grandparents:  
Mr. & Mrs. J. Olthoff,  
London.  
Henry & Dorothy Olthoff,  
Trudy & Andy, Kitchener.

John, at home.  
Henrietta & Oakie Mulder,  
Arlene & Robert, Ingersoll.

Rien, at home.

"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Isaiah 55:8 & 9

**ALS U C.C. WAARDEERT — help ons dan door het aanbrengen van één of meer nieuwe abonnees!**

We belonen Uw medewerking gaarne met een premieboekje.

**SUBSCRIPTION FORM**

To: CALVINIST-CONTACT  
BOX 312, STATION "B",  
HAMILTON, ONT.  
CANADA

Enclosed: \$.....  
(Cheque / money-order / cash)

Date: .....

Please, send Calvinist-Contact to:

NAME .....

ADDRESS .....

CITY .....

Solicited by .....

ADDRESS .....

☐ I would like to receive as a Bonus-book:

1st choice .....

2nd choice .....

☐ Yes, I will try to bring C.C. more subscriptions before the end of January 1972. (If I do not reach at least 10, I may claim a bonus-book for each subscription I sent in.)

Subscription price for Canada \$6.00 pery ear; for 2 years \$11.50.  
United States \$6.50 per year; for 2 years \$12.50.  
Other countries \$7.00 per year; for 2 years \$13.50.

WYCLIFFE BIBLE TRANSLATORS TO LOSE VIETNAM CONTRACT — PRAISE MISSIONARY HELP

Saigon (EP) — The Wycliffe Bible Translators Summers Institute of Linguistics, invited into Vietnam by the Christian and Missionary Alliance in 1955, will probably have their \$163,000 USAID

Near Christian School

Hatching egg producer for leading hatchery, premium market. Big 2-storey laying house, 210 x 30, 9-ton feed bin. Extra-nice brick ranch house (trees). 3½ acres level land, between Hamilton and Brantford. (Owner wants larger place.)

All types and sizes poultry farms, some with land, some specialized. What have you in mind? Let me tell you what I have.

**FRED W. BRAY**  
REAL ESTATE BROKER  
357 Upper Paradise Rd., Hamilton 43. Phone (416) 339-0344.  
Write or phone for definite appointment.

program here terminated at the end of this year.

Describing the contribution of the C&MA to the project as "essential" and "invaluable," 40-year-old Dr. Thomas said that SIL "only undertook the contract when the C&MA assured us of their help.

He said that the main work of translating educational books into the 13 "contract languages" was complete and that now the program is going to be even more "dependent" on the C&MA because the national Tin Lanh church and the mission "will carry the program on in their schools and distribute the literature."

Among the 18-20 full time linguists who have labored on the project are a number of C&MA missionaries working among the Jorai, Koho, Rade, Hre and Mnong tribal groups.

**RUILING: CANADA-HOLLAND**

Hollander, 42 jaar, Geref. in Canada geweest, wil terug.

**AANGEBODEN:** Cafetaria met pension in ouder huurpand. Jaarwinst \$50.000. Naarden.

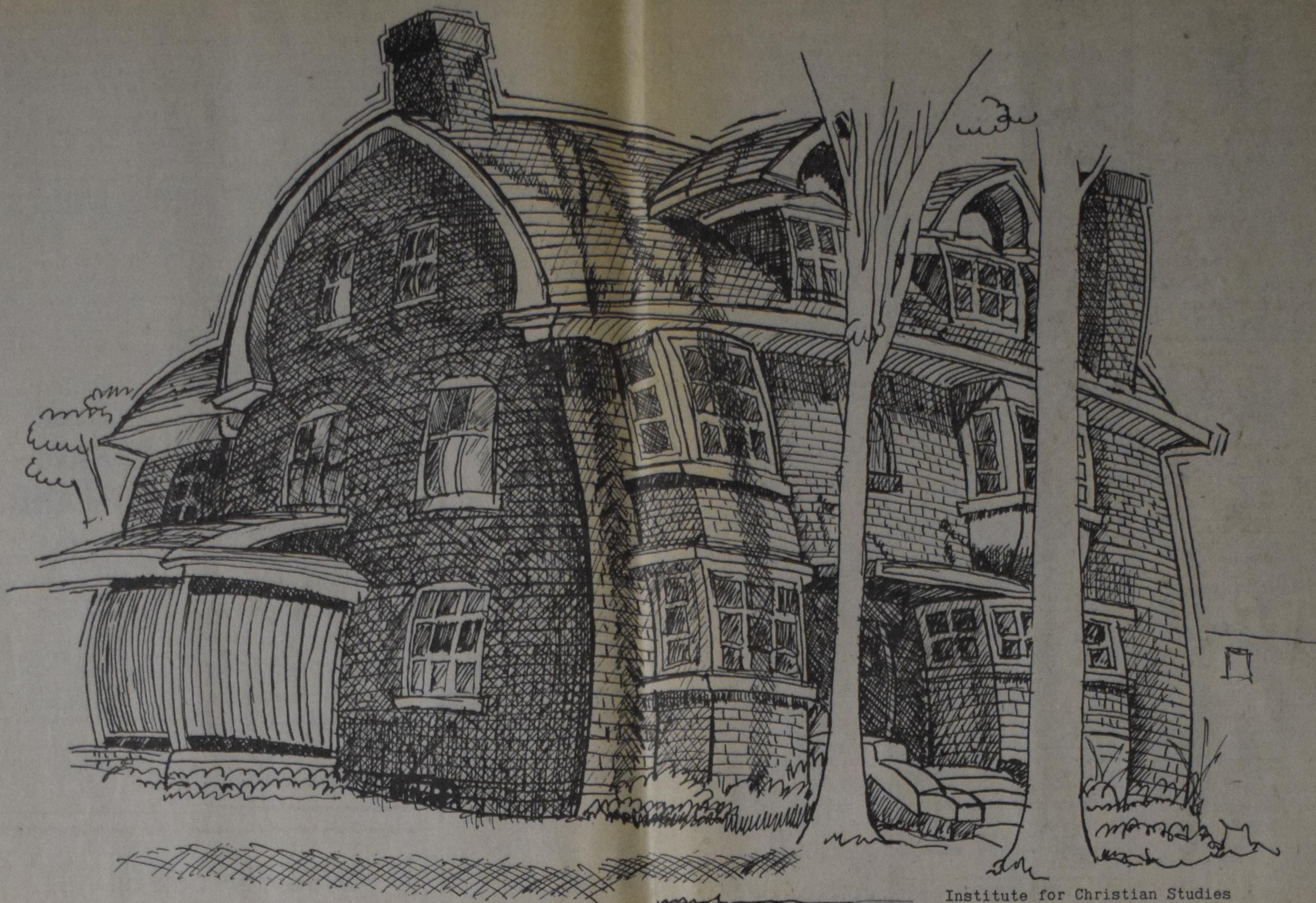
**GEVRAAGD:** Ruiling met iemand die naar Holland wil. Voor huis - timmerwerkplaats - cafetaria - winkel - kippenfarm - naaimachine handel of iets dergelijks. Moet waarde van ± f 65.000 hebben.

Brieven-foto's aan C. Kwint, Westwalstraat 33, Naarden, The Netherlands.

**Wees er ook bij . . !**  
(zie uitvoerig bericht op pag. 5)

The Next Issues of Calvinist-Contact		
will be DATED	will be MAILED	Closing time for ADVERTISEMENTS
Nov. 25	Nov. 19	Nov. 17 noon
Dec. 2	Nov. 26	Nov. 24 noon
Dec. 9	Dec. 3	Dec. 1 noon
Dec. 16	Christmas issue	Dec. 8





Institute for Christian Studies

## WE ARE EXPANDING YOUR SUPPORT HAS MADE THIS GROWTH POSSIBLE

Dear Readers of Calvinist-Contact,

A gift of \$50,000 donated by one individual at one time is any organization's dream.

Today that dream can become reality if supporters and friends of the AACCS-ICS meet one condition: this gift of \$50,000 must be totally matched, dollar for dollar, by the 31st of March, 1972.

That's right.

If the community donates \$50,000 or more to the Institute Expansion Campaign between today and the 31st of March, 1972 our benefactor will also make a gift in the amount of \$50,000.

The condition that this gift be matched dollar for dollar is laid down by our benefactor because he feels that unless we have the support of a broader community, we cannot accomplish our aim of working towards the establishment of a Christian university on the North American continent. This, he feels, requires the support and sacrifice of many.

We have often wondered where support for the AACCS-ICS would come from.

In the fall of 1969 we started our Institute Building Campaign. In the spring of 1970 a friend indicated that he would donate as much as \$250,000 over a number of years for the purchase of an Institute building. We thankfully changed the building campaign into the Institute Expansion Campaign.

At the beginning of this month the Board of Curators finalized the appointments of three more full-time Institute staff members for the academic year beginning September, 1972.

This meant that the AACCS-ICS would need almost \$100,000 annually in donations by 1972 (the remaining \$105,000 of the total budget is raised through membership dues, tuition and collections).

Two weeks later we received the news that a friend of the AACCS-ICS was willing to donate \$50,000 if this sum was totally matched by the Christian community.

That we have much to be thankful for to our faithful Father is clearly evident.

We hope that our supporters and friends will take this opportunity to contribute generously, knowing that their generosity will result in an additional gift of \$50,000.

**IN FIFTEEN YEARS THE ASSOCIATION FOR THE ADVANCEMENT OF CHRISTIAN SCHOLARSHIP HAS:**

**GROWN** from a small group of 11 members into a supporting community of over 2,000 people;

**EXPANDED** the Ontario study conference into an outreach of 10 yearly conferences in Canada and the United States, which were attended by more than 2,500 people this year;

**PUBLISHED** 30 titles in its Christian Perspective Series to help students at universities and colleges. Almost 75,000 copies have been sold to date;

**SPONSORED** three Discovery programs dealing with the family, church, and education. This year's lecturers will address 10,000 people in 24 different communities in Canada and the United States.

**IN FOUR YEARS THE INSTITUTE FOR CHRISTIAN STUDIES HAS:**

**GROWN** from one full-time professor to four full-time and two part-time professors;

**GROWN** from 10 full-time students to a student body consisting of 42 full-time and 100 part-time students.

By the Fall of 1972 the Institute plans to have a full-time staff of at least seven professors.

**THE TRUSTEES INVITE YOU TO SHARE THIS SPECIAL OPPORTUNITY TO PROMOTE CHRISTIAN LEARNING, SCHOLARSHIP AND RESEARCH. PLEASE SEND DONATIONS (WHICH ARE TAX DEDUCTIBLE) TO:**

**INSTITUTE EXPANSION CAMPAIGN**  
**141 LYNTHURST AVENUE, TORONTO 4, ONTARIO**